The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 35 DECEMBER, 1921 NUMBER 5

FACTS AND FOLKS IN OUR FIELDS ABROAD.

Chapter One

ADDITIONAL HELPS TO THE STUDY OF THE TEXT-BOOK

Arranged For By Mrs. J. P. White.

FOREWORD

Many of those who are among us today remember the time when two churches the Associate and the Associate Reformed were joined to form our own United Presbyterian church. Many remember the beginnings of our mission work in Egypt and India. A greater number remember when the church took up the slogan "On to Khartum." And everybody remembers the newest enterprise in Abyssinia.

The stories of our early pioneers have been told and retold to our children and youth in the homes and in the Sabbath Schools. No wonder an increasing number of young people have for years been offering themselves for service abroad.

The hearts of all of us have been stirred by the recital of the Gordon's 17,000 mile ocean voyage; of their deliverance from the enemy during the Sepoy Rebellion; of how they stood at their post through famine and pestilence and death and how they and their laborers, brought men and women to see the beauty of the Christ and to be willing to forsake all to follow Him.

How we have been thrilled as we have heard of the Barnetts and McCagues entering that old historic land of Egypt. Our interest is sustained as we follow the work of the Lansings and Ewings and Watsons and Harveys and Dr. Hogg in the founding of Assiut College. We trace the work among women and girls from that small beginning made by Miss Sarah B. Dales and Miss Martha McKeown.

He must be an indifferent listener who is not moved by the story of the Giffins and McLaughlins as they opened up the work among the half nude blacks of the Sudan. What courage and faith were manifest in their erection of mud buildings, of their teaching through an interpreter, in their trials, discouragements, sickness and separation from loved ones.

And he must be dull and slow of heart who does not see a great event in the opening of a hospital by Dr. Lambie in Abyssinia. The church did not push into this new field. The vision and the voice said "Come over into Abyssinia and help us." The picture of these outstretched black hands brings to our mind the words of Scripture and in this we can see a glorious fulfillment of the prophecy: "Ethiopia shall haste to stretch out her hands unto God."

Some of our people have heard these wonderful stories. Some are waiting to be told. The new study book, Facts and Folks in our Fields Abroad, written by Miss Anna Milligan *is our very own text-book about our very own work.* To get its message into the minds and hearts of every man, woman and child in our denomination is our task.

THE SIALKOT MISSION.

By Rev. T. L. Scott, D. D., Gujranwala, Punjab, India.

*Note—The Sialkot Mission by Dr. Scott of our own Missions in India was held over for this issue, for its appropriate introduction to our studies, "Facts and Folks in Our Fields Abroad."—Editor.

NOTWITHSTANDING all the hardships, difficulties and disappointments that meet one on every side in mission work; there still clings to it that spirit of romance which, in the beginning having thrilled us, continues to hold our allegiance.

There is at the very commencement of missionary effort that challenge of helpless infancy which, having enlisted one's sympathy, continues to demand close attention. And then comes growth and development, which is always interesting and requires special care, so that its growth may be systematic and that it may develop in proper channels.

Centuries have passed away since the Head of the Church gave her the command to go into the whole world and preach the Gospel to every creature. Why the long delay in the execution of this demand? Why has the church manifested so little interest in the evanglization of the world? Why these centuries of apathy and indifferent success? May it not be because she, having failed to meet the Master's conditions also failed to receive the power to be His witnesses? And having failed to put on the whole armour of God was incompetent to enter the conflict? Satan, doubtless, had all of his strongholds well fortified, and to capture them demanded of the church the fulfillment of every condition laid down by her King. The church was, at one time, in earnest, and great work was accomplished. Cannot this spirit of earnestness and devotion to the Master's service be revived? Yes, God is still in Christ reconciling the world unto Himself. And Christ is still in the church using her in this great work. Christ not only prepares his agents but also lays out for them the work he wishes them to do.

It is possible that the work for our church was not in readiness, hence the delay in her awakening, for it was not until 1849 that the Punjab was taken from the Sikhs and became a British province. And not until after the Mutiny in 1857 that the government of India was transferred from the East India Company to the Crown. Hence our arrival seems to have been opportune.

The call to service in India came to the Associate Church in the year 1853 through Dr. James Rodgers of Allegheny, who in conjunction with five of his church members, succeeded in arousing the church from her apathetic slumber, and interesting her in the spiritual welfare of the world at large. Having been aroused, she, Paul like, sought to ascertain what the Lord would have her do. Her attention was directed to the great need for labourers in the Punjab, which had so lately fallen into the hands of the British. The next question to be answered was, whom shall we send? After due deliberation Rev. Andrew Gordon, Mrs. Gordon and Miss E. G. Gordon were chosen to be the churches' ambassadors for Christ in the Punjab.

The church did not, however, fully realize the greatness of the work she had undertaken, nor the difficulties to be met in carrying on such work at such a distance from the base of supplies. The facilities for communication and transportation were then in a very crude state. Sailing vessels were still in vogue on the seas and railway construction in India had but been just begun in the year 1853. When our missionaries reached Calcutta only one hundred miles of railway were in use. Had the church been fully cognizant of the condition of

affairs, she would probably have provided more amply for such a long tedious and dangerous journey. As it was they were given but $1,000 to cover traveling expenses from Calcutta to Sialkot. a distance of over 1200 miles—the journey to be made not in railway carriages but in wagons drawn by men, and also to supply them with food for an indefinite period, and to secure a place in which to live and open up the work.

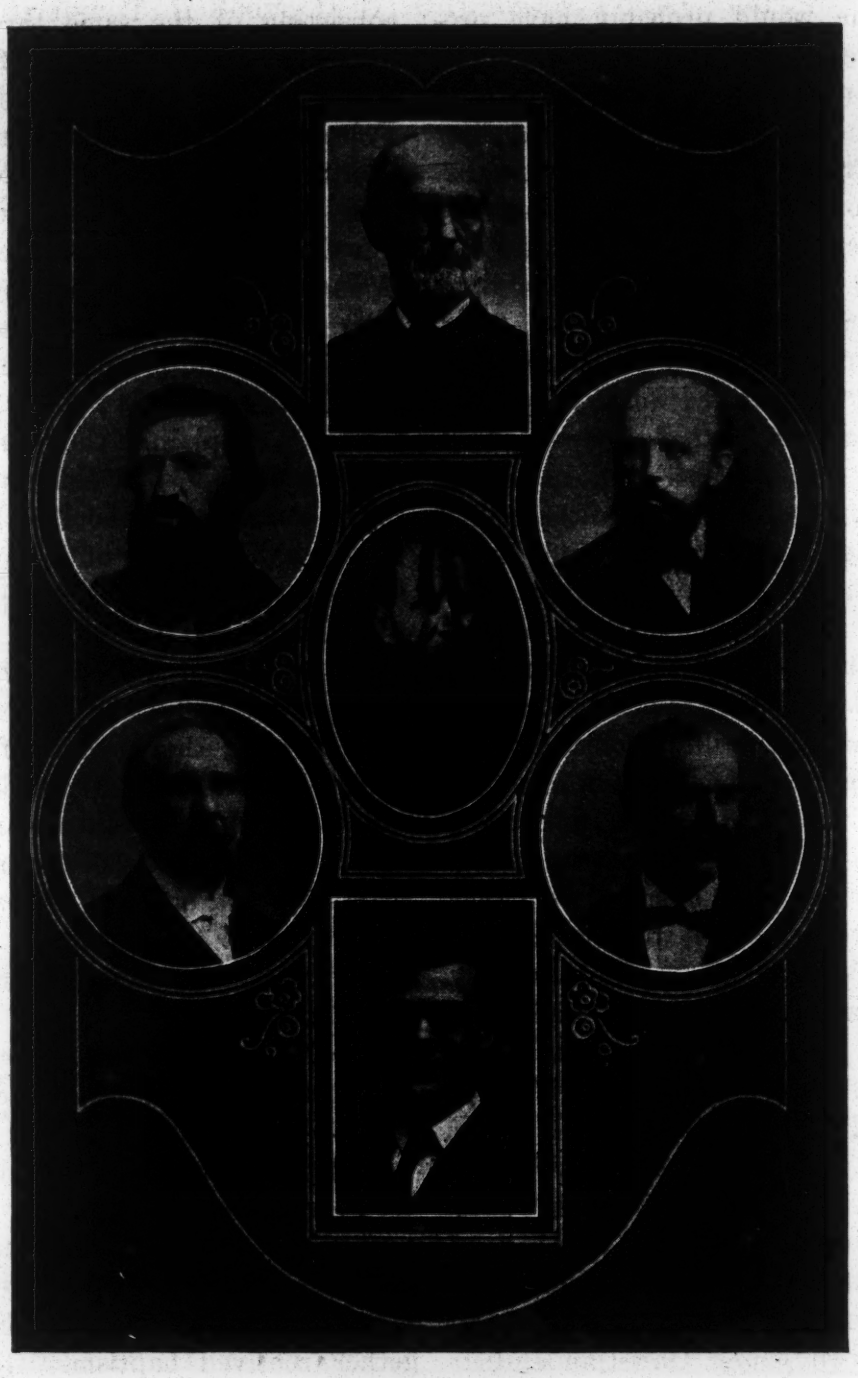
Our Heavenly Father, however . is ever ready to overlook our imperfect work when we do the best we can under the existing circumstances and graciously arranges to have all our needs supplied. So although Rev. Gordon had but $17 in hand when he reached Sialkot, God had provided for him friends among the military officers there, who gave him shelter and supplied his wants until he could receive funds from the church. Rev. Gordon, although pressed for funds to open up the work had faith to persevere, and patience to await God's own time. And he fully realized that it was "not by might nor by power" nor yet by money that the kingdom of God should be established, but by God's Spirit.

About a year after the arrival of the Gordons, in March 1856, the missionary band was increased by the addition of two families. Rev. Stevenson and Rev. Hill, and in the same year they were joined by two young Christian Indian men by name, George Scott and Elisha P. Swift, who had received their education and training in the Presbyterian Orphanage at Saharanpur. It was now thought necessary to organize the mission and commence work systematically. So about the first of November, 1856, the Sialkot Mission consisting of three members, viz: the Revs. Gordon Stephenson, and Hill, was organized and on Dec. 18 of the same year the Sialkot Presbytery, consisting of the same three members were organized. And the first Annual Report of the Sialkot Mission was dated February 12, 1857, and in the same month the first Associate Congregation was organized in Sialkot, consisting of eleven members of whom seven were missionaries and the two young men and their wives. Prior to the organization of the Mission, evangelistic work had been commenced and the Rev. J. H. Fitzpatrick, a chaplain of the Church of England, in Sialkot, had made over to Rev. Stevenson a little school he had opened in the city consisting of 30 boys and costing about 30 rupees monthly.

After the organization, the young men who had joined our mission were put under training for the Gospel ministry, thus forming the nucleus of the Theological Seminary. And a little school for the compound children and orphans was opened. This school comprised two little boys and one girl who were looked after by Miss E. G. Gordon, and it was subsequently developed into a Girl's Orphanage.

Such was the small beginning of our work in the Punjab. The Sepoy Rebellion which took place in 1857 put a stop to mission work for some time. The seed previously sown however was germinating and on the 25th of October, 1857 the first fruits were gathered when a Hindu and a Chuhra standing up together received baptism. Growth had commenced and the mission band rejoiced.

In May 1858, the union of the Associate and the Associate Reformed Synods took place, which formed the United Presbyterian Church and the Sialkot Mission was formally made over to that body in the month of May 1859. A few months previous to this the two young men who had been in training for the ministry were ordained by the Sialkot



PIONEER MEN

(1) Dr. Thomas McCague, Egypt, 1854; (2) Dr. James Barnett, Syria, 1846 and Egypt 1854; (3) Dr. Gulian Lansing, Syria, 1851 and Egypt 1857; (4) Dr. Andrew Gordon, India, 1855; (5) Dr. J. Kelly Giffen. Egypt, 1881 and the Sudan, 1900; (6) H. T. McLaughlin, M. D., Egypt, 1898 and The Sudan, 1900; (7) Thos A. Lambie, M. D., The Sudan, 1907 and Abyssinia, 1919.

Courtesy—"Facts and Folks In Our Fields Abroad."

Presbytery, Jan. 7, 1859. And on the 6th of April the Mission joyfully welcomed the arrival of Rev. James and Mrs. Barr. As the mission band increased expansion seemed to be the order of the day and the district of Gujranwala was included in the Mission field, and on Jan. 23, 1863, Revs. Barr and Scott were sent to occupy it. In a short time the boys from the Sialkot Orphanage were transferred to Gujranwala and put under the care of Rev. Barr. Although these orphanages never became large institutions, yet they furnished us with such men as Rev. G. L. Thakur Das, Paul Nasar Ali and others and such women as Mariana, Piyari, Lydia and Julia who became useful members of the Christian Church as Bible women and wives of ministers and workers.

I suppose that every mission frequently finds it necessary to experiment and real progress is based upon these experiments. One should be careful however and not try the same thing over and over having proved it a failure. It seemed to be the general opinion among the missionaries that our converts should be protected from their relatives and friends, hence what was called the compound system was introduced. All converts were brought to live under the protecting care of the missionary. This system was eventually condemned as it was found that by protecting them their moral character was weakened instead of strengthened and that they were less able to ward off the attacks of Satan.

Although the compound system had been abandoned the attempt to carry it on in other forms was continued. In 1865, our General Assembly appointed Mr. J. W. Gordon, to come to the mission field and open up industrial work for Indian converts. This was commenced and carried on for several years costing the mission yearly considerably more than was received from the output, without materially benefitting the Christian community, hence the work was abandoned in 1871. This institution specialized in soap and made a very good quality. It was thought by the missionaries that soap was absolutely needed by their Indian brothers and sisters, but they evidently were not of the same opinion. We learned from this experiment that to make industrial work a success we must consult the desires of our constituents and not their needs.

Another attempt was made in colonizing which also proved a failure. Land was secured and the would be agriculturists were provided with oxen, implements, seeds and foods until the first crop was gathered. It was thought that mission expense would now cease, and that the farmers would be able to provide for their own future wants. This did not however prove to be the case. The oxen, for lack of care died, and others had to be furnished. They ate up the crop and so seed had to be provided for the next sowing. There was no stimulant to industry as they had only to make a poor mouth in order to have their wants supplied by the tender hearted and unwise missionaries. Let me quote the conclusion that was arrived at by the missionary force then on the field as found in the mission report for 1872. "All our efforts to colonize or segregate Christians from others have failed. The Lord's design doubtless, was not only that the converts should be the salt of the earth but that the salt should be kept where it was needed, and where it would accomplish the greatest good. We thought that they should be shielded from persecution, but we now see that these very persecutions which they were to meet from their enemies were needed to make them circumspect

and cement them in love as brethren and strengthen their Christian character." Converts should from the very beginning be made to realize that they must stand upon their own feet and fight the battle of life with their own hands.

Colonization and industrial work having proved a failure, the work of evangelizing and educating was developed, and, as new missionaries arrived in the field other districts were opened and the work begun in them. In 1863 on account of the failing health of Miss E. G. Gordon the boys from the Sialkot orphanage were transferred to Gujranwala, and placed under the care of the Rev. J. S. Barr who reached the mission field in 1862.

Development, however frequently meets with unthought of and unexpected hindrances. In 1864, soon after Dr. Barr's location in Gujranwala, Dr. Gordon's health began to fail, and it was found necessary that both of the mission families then in Sialkot together with Miss Gordon should return to America to regain their health. This exodus occurred in 1864 leaving Dr. Barr alone in the field. As Sialkot was left vacant it was found necessary to withdraw from Gujranwala for a time in order to keep up the work in Sialkot. In 1867 Dr. and Mrs. Martin arrived and were located in Sialkot and Dr. Barr returned to Gujranwala. In 1868 non- Christian schools for both girls and boys were opened in Gujranwala city and early in 1869 a girl's school was opened in Sialkot city. Girls' schools have continued to occupy a very prominent place in our mission's work, together with work in zenanas for which they opened the way.

After Dr. Martins' arrival, work developed rapidly among the low caste people which resulted in what is called the mass movement. Dr. Martin was a good pioneer and an indefatigable worker. He was physically strong and could endure any amount of work. He did not feel the needs of the comforts of life as he had been in the army and had been accustomed to roughing it. He was also optimistic and far seeing, and had faith in the power of the Gospel to transform their lives. Such a movement must necessarily be managed very judiciously, otherwise it will prove a source of weakness rather than of strength to the church. As a result of this movement we have a large number of nominal Christians whose lives have not been changed and who manifest but little interest in any kind of self-improvement, either intellectual or spiritual. On the other hand, however, some of our most spiritually minded and successful pastors and workers, both men and women are from this class of people. Of course they require much care and attention in order to develop them mentally, morally and spiritually. Quite a number of our seminary students come from this class of people and we are endeavoring to train them especially for work among the village Christian communities resulting from this movement. Had we not taken hold of this movement, the low caste would either have gone to the Mohammedans and become Musallies, or affiliated with the Sikhs and become what are called Mazaabi Sikhs. In either case we would have lost the opportunity of bringing to them the message of salvation through Christ.

These low caste or outcaste people of India are not satisfied with their conditions as such and are determined to climb. We must be on the alert to see that they climb in the right direction and better their condition instead of becoming inapproachable.

Reference was made to the very small beginning of our mission in 1855 or if we take it from the time of its organiza-

tion in 1856 when we had three ordained missionaries, one lady missionary and two Indian helpers, and one Primary school in which there were 30 boys. Now after 65 years of labour let us take a glance at the mission field and note the progress which has been made. We now occupy 14 different mission districts, and our missionaries number 115. Our Christian community numbers 70,121 and to meet its various demands and requirements we have a Christian Training Institute in Sialkot, a large Industrial Home in Gujranwala, four boarding schools for girls, one theological seminary in which we have 19 young men preparing themselves for the Gospel ministry, a college in Rawalpindi, four high and five middle and numerous primary schools in which they can prepare themselves for any position they may desire. At present we have a total of 3003 Christian boys and 1635 Christian girls under instruction. There are five hospitals and nine dispensaries which supply needful help to the sick and infirm.

The work was begun in faith and our Heavenly Father has not put us to shame, but has abundantly blessed all our efforts though in themselves feeble and imperfect, and we sincerely thank Him for all His gracious benefits.

THE SIALKOT MISSION

of the

United Presbyterian Church of North America.

Commenced Work in 1855

Missionaries in 1920	115
Communicants in 1920	36,990
Christian community in 1920	70,121
Budget in 1920	$175,000
Raised on the field in 1920	$ 77,000

SOME REMINISCENSES.

By Miss Elizabeth McCahon, Sialkot, India.

Miss McCahon went to India in 1875 and has given 46 years of devoted service to the Master in that far-away land. She is today on regular duty and is loved and honored by all who know her.

I have been asked to tell something of the "things left out," which occurred in the early days of my life in the India Mission field.

The S. S. "Ohio," in which we crossed the Atlantic was caught in a storm. As we tossed to and fro, and our baggage was sliding from side to side over the floor of the cabin—I heard my "best hat" fall from where I had placed it above my bunk—to the floor; but I was too miserable to make any effort to rescue it. And when Miss Wilson said in a weak quavering voice, "Do you think we will go down?" I replied, in a similar voice, "I don't know, and I don't care."

The next morning we learned that the ship's carpenter had not been seen after he left the engineer's room to go to his own quarters during the storm. A collection was taken up to send to his family thus suddenly bereft of their living.

On reaching Liverpool, the ship was put into dry dock and it was discovered her keel had been cracked.

We sailed from London for Bombay on the S. S. "Tarter." One day Miss Wilson asked me to accompany her on deck to distribute some tracts amongst the passengers. I—always timid about approaching strangers, felt more than

my ordinary reluctance to go with her, because she had put on a white sun-bonnet, which I feared would excite some ridicule: but I do not know that my cowardly feelings were at all justified.

This incident shows the characters of the two new recruits on their way to join the mission forces. She was always more ready to approach people with the Gospel than I.

We reached the mission field December 10th, 1875. There were then two unmarried ladies and three families on the field. So our arrival doubled the force of Miss Sahibas. (There was no word in Hindustani to designate an unmarried adult woman—so the English word "Miss" is prefixed to the word sahib, the title used for a gentleman—and it is also changed into the feminine from sahiba.)

It was not difficult to locate us. The Annual Meeting of the Mission was held in Gujranwala in January, 1876, about three weeks after our arrival, and Miss Wilson was appointed to Gujranwala to work along with Miss Calhoun and I to Sialkot, with Miss E. G. Gordon, and after a year or more spent in the study of the language, we each began to attempt to share a part of the work carried on by our respective companions. Miss Wilson took oversight of the Moslem schools for girls in Gujranwala, while I was put in charge of the one school for Moslem girls in Sialkot. The Hindu schools were still looked after by the older missionaries, because they used the Gurmukhi character, which we had not yet learned.

In addition, I also visited in the families of the girls after doing my work in the school. Perhaps Miss Wilson did the same in her station, I do not remember, but there were more schools to look after in Gujranwala.

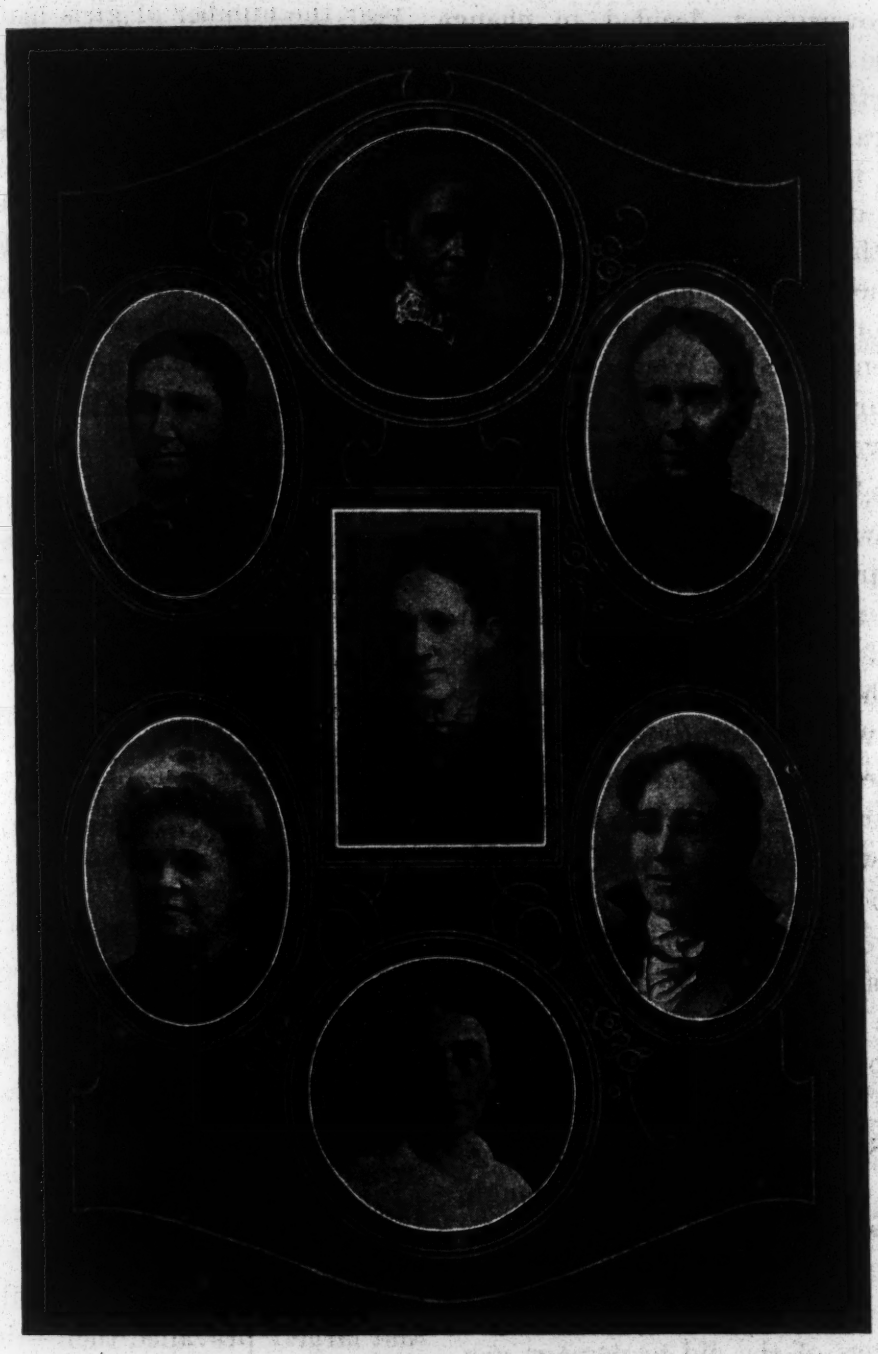
Women teachers were almost impossible to find in those days. A Maulvi was the teacher in my school, and I could not get much progress made in learning even the primer, and had my suspicions that very little teaching was done when I was not present.

One day I left as usual to visit in the homes, but returned after about half an hour very quietly and took them unawares. The girls had strange looking books in their hands. Taking one in my hand I inquired what book it was and was told it was a portion of the Koran. I said to the teacher "this explains why the girls are not making progress in their Urdu," and with a gesture of vexation I threw the book on the floor.

Moslems revere their Koran so greatly they never place it on a level with their feet. Often they use a small folding book rest when reading, or if they hold the book in the hand, are careful to keep it on a line with the waist. So my action was looked upon as showing great disrespect to their book and several of the girls were removed from the school. I relate this to show that not only is a knowledge of the language necessary, but also of the customs, and viewpoint of the people.

The railway extended North of Lahore only as far as Wazirabad and was narrow guage. Miss Wilson and I paid a visit to Sialkot about a week after our arrival. Miss Gordon had gone to Gujranwala to meet her brother and his family and was taken with fever, so was detained there for a time.

We traveled by rail to Wazirabad and there found Mr. Martin's "Filtin gare" (corruption of phaeton), horse and syce awaiting us. In it we completed the journey of twenty seven miles. We were welcomed by Mr. and Mrs. Samuel Martin and their four daughters. Two of these little girls are now fellow workers as well as the youngest daughter who



PIONEER WOMEN

(1)Mrs. McCague (2) Mrs. Gordon, (3) Miss Gordon, (4) Mrs. Lansing (Miss Sarah Dales); (5) Mrs. Giffen, (6) Mrs. McLaughlin, (7) Mrs. Lambie.

Courtesy—"Facts and Folks In Our Fields Abroad."

was born in the United States during their furlough.

The Government decided to change the guage of the railway before carrying it farther towards the frontier. The Alexandra Bridge was under construction, and the following spring I had the privilege of crossing it on a trolley, through the courtesy of the superintending engineer, Mr. Dooley, before it was opened for traffic by the late King Edward, then Prince of Wales. When he passed through Sialkot on his way to Jamnu, we had the privilege of seeing him drive through contonments.

There was an orphanage for girls under the care of the Scotch Mission in the bungalow now occupied by the Superintendent of the Christian Training Institute. The terrible famine of the late seventies was beginning, and thousands of Kashmeeries wandered into the Panjab in search of food. The Committee of ladies who controlled the Orphanage decided to close it, so they transferred their younger girls to an institution in Calcutta, and married off the older ones. Four girls who had been sent to them by members of our mission were sent back to us in February 1879.

Mr. J. S. Barr had taken over charge here when Mr. Martin went on furlough. When these four girls came back, Mr. Barr said to me, "Take these and do what you can to teach them. There are the buildings of the old orphanage you can keep them in there and some day some of our young men will be wanting wives and that will dispose of them."

There was no thought in any of our minds about starting up an institution. I was, as has been told, teaching in the school and homes of the city. Mrs. Barr kindly offered to look after the girls during the forenoons and teach them some sewing. Before the close of the year the number of girls had more than doubled, as destitutes and orphaned girls were picked up here and there by our missionaries, and I was asked to care for them along with the four. Each missionary who sent us girls provided the means for her. And the Mission paid for the teachers who for several years were men from the Mission boys' school in the city—and who, for a small consideration were willing to teach for us a few hours in the afternoons.

At length, it was decided that it would be better to give these girls more advantages. So I was directed by the Mission to devote all my time to them—and Miss Gordon took over the work in the city.

After some years the daughters of our village Christians began to come, so then the name Orphanage was dropped and the school was called "The Girl's Boarding School."

One innovation was made from the custom then prevailing in schools and orphanages. They were dressed in the prevalent Panjabi costume instead of semi-European style. At first this was looked on with a good deal of disfavor, by some missionaries as well as the educated Indians, but it was more economical—suited their style of living much better—and helped to combat the idea that largely prevailed then—that a semi-European style of dress and mode of living were large, if not chief factors in becoming a Christian.

Many of these orphan girl's experiences were of great interest, but there is not room here for them, nor, perhaps would it be expedient to make them public yet.

"FOLKS" IN EGYPT FIFTY YEARS AGO.

By Miss Anna Y. Thompson, Cairo, Egypt.

Miss Anna Y. Thompson, the writer of this article, went to Egypt in 1871 and has celebrated her Jubilee of service. It is safe to say that she knows more people, with all their family relationships, than any person in Egypt. She is also the most widely known woman in the Valley of the Nile.

IN these days, people who wish to go to work in a foreign field, make application to the Board, in order to be accepted. When I came out to Egypt, my appointment was made by the General Assembly, my name with others, being recommended by a committee, without my knowledge. That year there was no missionary returning to any of our three fields, Egypt, India, and Syria, and I was the only one able to come of all those who were appointed. So I was sent out with missionaries from the Reformed Presbyterian church who were going to Latakia, Syria. This year, our returning and new missionary workers are coming to Egypt in three parties. And we need them all and many more for carrying on the work that our Mission has undertaken.

When I came, there were two ordained Egyptian pastors, fine men, now there are eighty five, and distributed in five presbyteries in a Synod. Then there were 237 members in our church. Now there are 14,864 with over seventeen thousand Sabbath School scholars, who have lesson helps, cards and literature.

When I landed in Alexandria, Dr. Strong met me and took me to his home. Miss Theresa Campbell was also living there, and was in charge of the girl's school. In Cairo I was met by Dr. Lansing who took me to the Mission House (which is shown in "Facts and Folks" opposite page 32) where he and Mrs. Lansing were living, and I was the guest of Dr. and Mrs. Barnett. Miss Johnson (now Mrs. Robert Stewart) was living with them and she had charge of the two girl's schools. Dr. Ewing's were living also in the Mission House, which was partly used for the boy's school, and a part up stairs was used as a church, where services were conducted in Arabic and English. Dr. Lansing's text my first Sabbath was: "The Lord is good, a stronghold in the day of trouble."

This old Mission House was obtained from the government in 1862 (after Dr. McCague's had returned to America owing to ill health) from Saeed Pasha, through the efforts of Dr. Lansing and Dr. Ewing, and it was exchanged in 1873 by Ismail Pasha for our present lot, (near Shepherd's Hotel) and £7.000. Dr. Lansing and Dr. Watson signed the contract in May 1873. Dr. Barnett's had gone to Italy on account of his wife's ophthalmia, and he returned in time to help receive the money, and deliver over the keys in July. Then he settled up his affairs and they went to America.

Dr. and Mrs. Harvey were then living in Simnoris, Fayoum, and it was there I had my first Arabic lessons, in the house of my relatives, where people were coming and going at all hours of the day.

Dr. and Mrs. Hogg were in Assiout in their chosen field, and where their lives and work made such an impression for good, on two generations of Egyptians. They were ably assisted by Miss McKown who opened the boarding department of the girl's school, amidst difficulties in Feb. 1874. It was her appeal for a building which led Mr. William Pressly of Monmouth to give money in memory of his daughter, so that the school is called the "Pressly Memorial Institute."

Dr. Johnson's were in Assiout, when I came, engaged in medical work, and Dr. Watson's were in Mansoura, but were removed to Cairo in 1873, where much

of his life work was done. In 1872, Miss M. A. Smith arrived in Egypt, and most of her work has been in Cairo, where her name will always be associated with the girl's Orphanage, which was begun in March, 1906. Miss Johnson and she founded the Esbekieh Boarding School in October, 1874. Mrs. Ewing prefers to say that it was the revival of the boarding school which was opened by Mrs. Lansing in 1863. In October, 1861, the Esbekieh School was begun under the care of Aboona Michael and Mrs. Ewing, who collected three teachers of Mrs. Lieder's disbanded school, who brought some of their pupils with them, the Princess Bamba being one of them. The present boarding school was opened in a rented house in Faggala Street, in a flat opposite where Dr. Watson's were living in October, 1874, and it was moved, with Miss Johnston and Miss Smith and A. Y. Thompson, into the present building, December, 1, 1876, the first first part of this Mission House to be occupied, and the day school was joined to it immediately.

The Girl's College swarmed out of this building with Miss Kyle, Dec. 6, 1909, leaving Miss E. R. Martin in charge here. This school has had many girls who connected with our church, and many who became teachers. It is proposed now to specialize on normal training.

We worshiped then in the lower chapel, and there General and Mrs. Grant attended our English service in 1878, when they were on their trip around the world.

The upper church was dedicated in January, 1881, and the west wing of the building was occupied by Dr. Harvey's on the first floor above the boy's school, and Dr. Watson's were on the floor above them, while Dr. Lansing lived above the girl's boarding school. Of those who were here when I came (besides Mrs. Robert Stewart) Mrs. Ewing, Mrs. Watson and Mrs. Harvey remain, as links with the past and beloved people.

Dr. John Giffen, who came to Egypt in March, 1875, is now our oldest missionary. Revered by all who know what he has meant to the mission, not only in preaching and teaching, but also in mission business and in erecting buildings.

Dr. Alexander came with Dr. Giffen, and his great life work was carrying on the Assiout College for many years, getting money for the buildings, and influencing the lives of many young men in Egypt. He and I are the ones who are the most interested in the history of the different departments of the work and the statistics of it.

It has been a great privilege to be associated with these persons whose names will always be connected with our work in Egypt, and with noble men and women of God who followed them in the work, enlarging it in many directions, and carrying it into the Sudan and Abyssinia. I would like to mention many names of those who have distinguished themselves as ministers or as educators, or as medical missionaries, but will only write the name of one, Dr. Finney whose body was laid in the Alexandria cemetery, after he had spent years as an evangelist and editor, working for the salvation of Egyptians. We are glad to have as workers with us, seven of those who were born in Egypt, and we are pleased that so many became permanent workers who came out as short term teachers.

And there have been some remarkable Egyptian workers in the native church, some of whom were the means of establishing the Protestant church in their towns, and of giving our religion a standing for others to copy. Our first or-

Abouna Mekhiel was a Coptic Monk from a Monastery of Upper Egypt. He was the first member of the Egyptian Evangelical Church in Egypt, the first Theological student, and the first Egyptian pastor. He died in 1884. The word "Abouna" means "Father." For some reason, probably because he had been a Coptic Monk, the name "Abouna" always clung to our first Egyptian minister. The title "Abouna" is very often given to our older Missionaries.

dained man, Rev. Mekheil, had been a Coptic monk in a monastery who was converted to Protestantism by reading a Bible which had been sold to one of the monks by the agent of the B. & F. Bible Society in Cairo, and by the reading of a book on church history. He and I worked together in Mansoura, for a time, and afterwards in Boulac, Cairo. He liked to call me: "O daughter of my uncle!" Another early worker was Miss Farisina, at whose funeral Dr. Lansing said: "Many daughters have done virtuously, but thou excellest them all." This was with regard to piety, for Miss Sayyida, one of Mrs. Lieder's teachers, did very much more for education. She died recently in Cairo, after a long period of weakness. Also Mr. Abdallah, one of Dr. McCague's pupils, who taught hundreds of youths, and acted as elder in the church and helper in business for the mission for many years. Mr. Moosa was teaching in the Alexandria boy's school when I came out, a fine man, the first (or among the first) converts from Islam. He and his wife went to America in 1881, and he was well known to many ministers in our church. His daughter who spent a time in a family in our church near Xenia, Ohio, brought back some of the best ideas of a Christian home, and she has had a great influence as the wife of the pastor in the Assiout church, our largest congregation.

Rev. Shenoodeh Hanna who died recently, was like a son to Dr. Hogg, and he was the successor and friend of Dr. Harvey in Sinnoris. In Assiout also, there was Mr. Wassif Khayatt, a man of wealth and sterling piety, whose works follow him and his family. In Sanabo there was another man of wealth, Mr. Michael. who built a church and two schools besides educating several of those who became ministers in our church.

In Koos there was the early friends of the missionaries, Mr. Fam, a man of remarkable force and keenness of mind; while associated with him in the same congregation was a wealthy man, Mr. Bashara, who was noted for his gentleness and kindness.

In Kena near by, was a widow of great wisdom and piety who was the mainstay of the congregation for years, and in Assiout in the Khayatt school there was a Miss Sitt, a saintly educator who had a fine influence in Upper Egypt.

"And what shall I more say? For the time would fail me."

MEMORIES OF THE BEGINNING OF THE WORK IN THE SUDAN.

By Mrs. J. Kelley Giffin, Khartum, Sudan.

"WRITE a short article on memories of the beginning of the of the work in the Sudan." So reads my commission, and these beginnings were made twenty years ago. Twenty years ago! and "pictures that hang on memories walls" are dimmed by time. On my walls, the pictures of this period that have best kept their freshness, are perhaps those whose colors are known as partings, laid on by the brush called pain. There are, of course, others whose colors are less somber, painted with gentler touch. In recalling the leaving of Egypt it seems to me that we did not really start for the Sudan until after we reached Shallal.

All of the railway journey up the Nile through Egypt, was but as many other journeys had been. But once on the steamer on the Nile we seemed to be really going to the Sudan, and the consternation on the face of Mrs. McLaughlin when she learned that our First Class tickets for four persons entitled our party to one cabin only, although in it were beds for four, is the first of these pictures. The mountains of Egypt are quite bare of verdure, they are of soft limestone until Gebel Silsala is reached where there is sandstone. At Assouan, another change, from sandstone to granite, from which the pryamids and temples of Egypt were built. The name Assouan means granite and the town is fitly named. At each cataract on the Nile, these dark granite rocks appear, and some of the wise ones tell us that they are the result of volcanic action.

Be that as it may the dark rock, the shining yellow sand and the narrow strips of vivid green along the river bank, then and always form a beautiful picture. Add to this the quiet moving of the boats through the water, the lights and shadows of sunrise and sunset on the desert, and the glory of moonlight nights and the mere memory is restful. We may sometimes grumble of railway travel in the Nile valley, but surely never of the steamer journey between Shallal and Wadi Halfa. This part of the way then, and on each trip since, has seemed all too short. At Wadi Halfa we entered the Sudan.

Wadi Halfa has nothing of great interest to detain the traveler. Now the transfer from boat to railway is quickly made, then the boat came in one day and the train went south the next. There was a schedule time for the leaving of the train, but the time of leaving was not controlled by any thing so unimportant as schedule. The schedule was to insure travellers reaching the station on time and the train left when things were ready. In those early days in the Sudan a delay of two or three hours was a mere incident of the journey. We were at the station on time; but the train was not on time and we had a weary wait. We were hot and thirsty and there was no shelter from the sun, so when the door of the cattle car in which we were to travel was dropped down, we very gladly entered and put our belongings in order. Now the journey from Wadi Halfa to Khartum takes about thirty hours, then it took from three to five days.

I do not know exactly what I had expected to find at the Capitol of the Sudan; but I do know that while I was delighted to reach a resting place I was distinctly disappointed in the place. Khartum North was the railway head and the place of the landing of the steamers. A few mud houses made up the town.

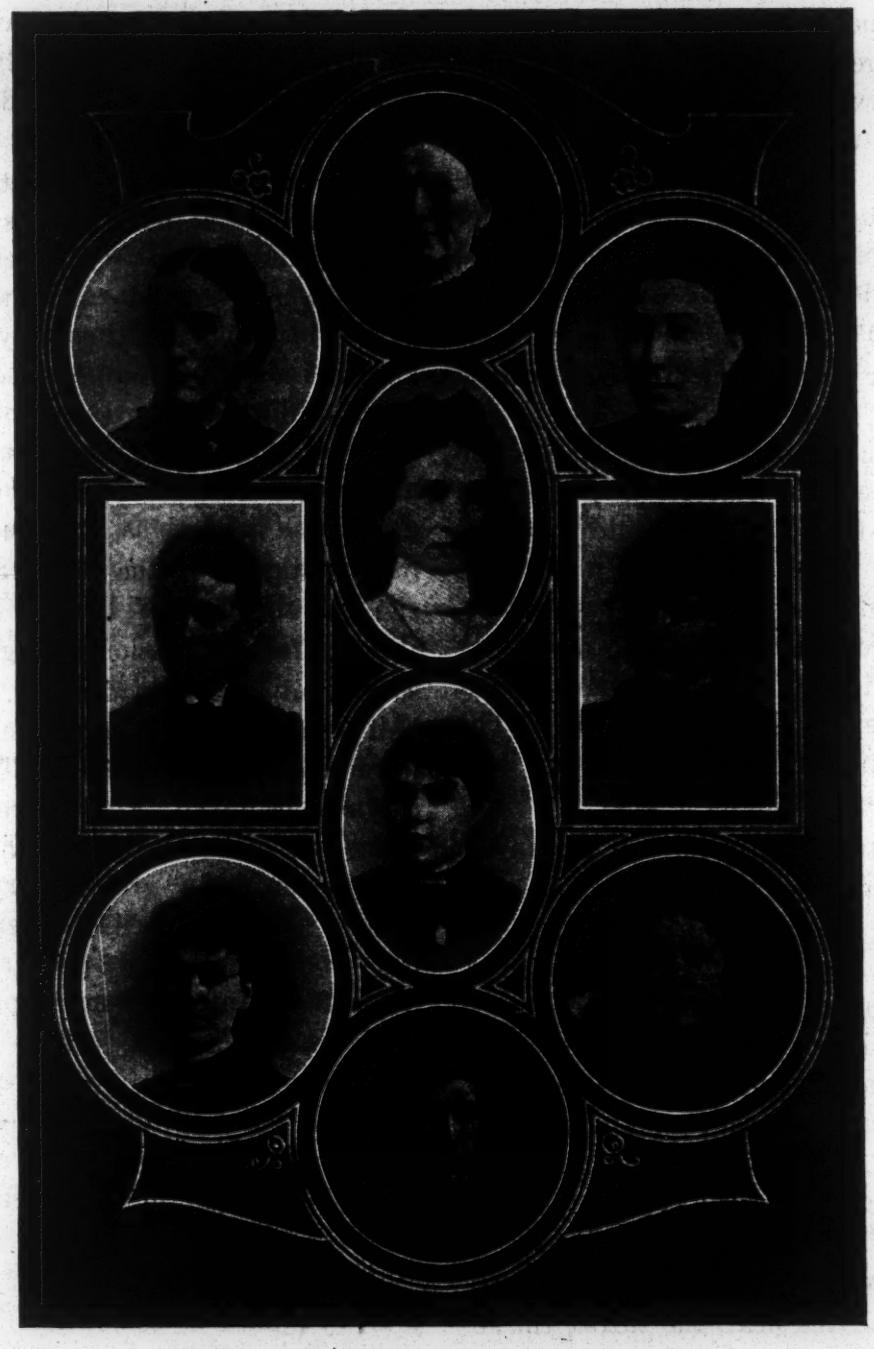
Khartum was mostly a pile of rubbish and Omderman where the Post Office was, and most of the Government offices, and a large population of black people and some white folk, was a city in size, but a city without either plan or architecture. Read Stevenson's description of Omderman in "With Kitchener to Khartum". No words of mine could paint Omderman so true to life, as it was then, as he has done it.

And our first home in Omderman! Mud wall, mud floors, no glass in the windows, no cupboards, no shelves, no conveniences, no comforts and the heat and the thirst that would not be quenched. No, this is not a pleasant memory, but come, sit in the twilight before the front door. Yes I know there is dust and sand and little privacy, but come and sit quietly for a while. The voices of passers by are soft and low, their barefeet make no noise.

Listen! tis the Muslim call to prayer. "There is no God but God and Mohammed is the sent of God." This is repeated and repeated until all must hear. And see the camels coming each has a soldier for its rider and while they move with long rapid strides, there is no sound, for their feet are cushioned and the sand is soft, so when they pass you almost wonder 'did I see them, or have I been dreaming?' and the glamor of the desert and the East enfolds you and you forget the dust, the heat, the thirst, the inconveniences and the discomforts and are content for a time. But for a little time only, for you know that there are little children hungry and neglected; there are women sunken in sin, but so ignorant that they do not recognize the life they live as sin; but would tell you "It is written that thus I must live" and there are men from whose minds war and bloodshed and evil thoughts and evil deeds, have driven all desire for better things, and there are the crippled and the blind and those who have lost all they loved, all are scantily clothed, scarcely covered, unprotected from the cold of the autumn nights.

And the language! Yes, it is Arabic, but there are so many words which we cannot understand. But church services were started and mid-weekly prayer meetings and those any of us had known in Egypt were visited and Dr. McLaughlin gathered in some of the sick and these going out spread abroad his fame and others came, and some little girls came for lessons, and we grew content to stay on in the North Sudan and thought that it was His will that we should, for permission to go further south had long been delayed. But we had been too hasty in our conclusions for permission finally came. Then came tumultuous days. Plans were made and plans were changed. Each one was busy, each in a great hurry. Then came a day when every interest, every duty seemed to find its proper place and fit perfectly into the general plan. Our mud house was left empty and two sail boats became our abode. Old friends from Egypt, new friends of the Sudan all bade us good byes and we sailed southward in great fear lest the rains overtake us.

To tell of the memories of this river journey would be somewhat like a moving picture film. Once our boats became separated. Sometimes one boat or the other stuck on a sand bank. We saw many crocodiles sunning themselves on sand bars, at other times we saw single ones slipping from the river bank into the water as our boats passed near. We heard the "gneu" of the lion at night and, on going on shore for a little rest, we smelled the musky odor of the



WOMEN MISSIONARIES STILL LIVING

Whose support was assumed by our Women's Board in 1887. (1) Anna Y. Thompson, (2) Margaret Smith, (3) Elizabeth McCahon, (4) Rosa E. McCullough, (5) Cynthia Wilson, (6) Mary J. Campbell, (7) Josephine White, (8) Dr. Maria White, (9) Emma Dean Anderson, (10) Rose T. Wilson.

Courtesy—"Facts and Folks In Our Fields Abroad."

wild buffalo, and were called by the captain to return to the boat because he said the buffalo were more dangerous than the lion. We saw hippopotami, with their monstrous, ungainly bodies and at night heard them fighting savagely near our boat. We saw the monkeys sporting in the tree tops, and we saw many birds of many kinds, big and little, and most of them of brilliant plumage. At another time we saw where the black men had killed an enormous python and were cutting it into steaks for their own food. Some days we had good winds and we made satisfactory progress, other days there would be a calm, and we traveled then by the sailors punting the boat or towing it. And on days when the wind was contrary we needs must tie up to the bank. For a time this life was restful, and we were very weary, but before our goal was reached we were all growing rather impatient of the boat and the monotony. At last the Dolieb trees could be seen in the distance. But the river is winding and it was some hours before we reached the spot that was to be our home. On land our boats had been seen, and the people not knowing where we would land, were running with the boat to be ready at any point of anchorage. And these people filled all my expectations. I was expecting savages and these left nothing to be desired to make a savage picture. But it is a picture that has been so often shown you that we pass it by.

The boats reached the landing, it was well afternoon. The sailors wanted to start on their return trip to Omdermar, so all our possessions, including brick, lumber, cooking stove and hencoops, one donkey and some sheep, were carried on shore. The people who had come running from the villages, viewed them with great interest, then, as the sun was sinking in the west, the boats started down stream. There was no house, and for that night no time to put up tents, nevertheless we slept soundly under the sky, shut in from the mosquitoes by nets made from cheese cloth.

Then followed busy days. First tents were pitched that there might be shelter from the sun, and have some slight privacy. Our neighbors came early and stayed late, and were very inquisitive and in no way shy. The cooking had to be done in the open and our dining room was roofed by the sky. Our first Sabbath was not exactly a rest day. The people crowded about us, the McLaughlins' tent being a point of special interest, because of the hand organ that played sacred music, and the people were boistrous in their appreciation.

Of the greatsest interest was the slow growing of the mud walls and the thatched roofs which meant home and shelter for us. Before these were completed came our first rain and our tents were blown down. After the rains, came the springing of the new grass, the kaffir corn was planted, the land was gay with wild flowers, and the air quiver with insect life. Butterflies, of all sizes and colors, and dragon flies with gauzie silver wings which in the sunlight outshown the opal in changing colors. There were early mornings when the sun came up like an army with crimson banners, and evenings when it dropped below the western horizon, but left behind streamers of glowing colors reaching to the zenith, which were reflected in the water of the river. But why tell you of these things? It is not to see the beauties of the land, nor yet the curious customs of the people that you sent missionaries so many miles; but that those who knew Him not might hear and

know of His love. Do you wonder that at times we felt that they could never be reached? We had no language with which to tell them; they had no written language that we might learn. They were children in mental development; but full grown physically and very wise in sin. But we learned to love them and they to trust us. And if in the minds of any of our people there be a question of the worth-whileness of these beginnings, I would that they might have been with us when we visited the station a few years ago, that they might have seen a good congregation of these people, decorously gather in the church for worship and heard some of the men lead in prayer and have sat with some around the Lord's table.

HOME MAKING IN ABYSSINIA.

By Mrs. Fred L. Russell.

"Man wants but little here below, nor wants that little long."

NEVER did we so fully realize the truth of this as when we were trying to coax, coerce and cram our few possessions into packages which would not weigh over forty pounds each, which would weather a drenching rain, and which would insure against breakage if a carrier should happen to let one fall from the top of his black head. All this in the American Mission store house in Khartoum with the thermometer at 113 F. in the shade; and at the Mohammedan feast time when one could not secure their help for any price to even haul the goods to the boat. If some one had offered us a dish of ice cream I fear we might have sold our goods for even less than the proverbial mess of pottage, for we did not want very badly what little we own here below.

On next moving day as the truck backs up to your door and all your big furniture is deftly moved out intact, just stop for a moment and think how different it would be if you had to take that cook stove into pieces small enough to be carried on the head of a black man over the mountain, for so do all our possessions enter Abyssinia; and as you pack your clothing or books think how it would be to prepare them to withstand a two days downpour, for one needs must enter Abyssinia in the rainy season as there are no boats any other time. When you pack your pictures and dishes in a box marked "Fragile" remember that these men don't read such signs and that box would be handled just the same as the bags of coffee which these carriers take down to the river port, a load by day, a seat when weary by the way, and a pillow by night. But this is all preliminary to "Home Making in Abyssinia."

I wish you could have seen the caravan as we left Gambela! Seventyfive carriers, with every sort and description of package on each black head, stringing out on the trail single file through the tall grass, through the woods, up the steep mountain, through the beautiful bamboo thickets in sunshine and rain, chanting as they walked. Close behind them the boys with our food and rain clothes, then the men with our baby girl's cradle swung on a bamboo pole across their shoulders and last of all the party of missionaries on mules of every description and disposition. Two days

of this and we reached Sayo Station. Oh! how good the hot tea tasted which Mrs. Lambie had ready for us, for we had been riding in a cold rain all day, and how welcome we were—the first white woman she had seen for two years!

Thanks to Dr. Lambie's industry there was a comfortable five room house all ready for habitation, that is, ready as soon as we could reassemble our furniture that we had so effectively "knocked down" in Khartoum. With bated breath we got the stove up and found only one piece broken. That mended with a piece of strap iron we sat back and viewed the finished product with relief that there were not some extra pieces left over. The box of dishes was next and we were just as anxious that there should be no extra pieces therein—well, it wasn't so bad, though we now drink out of one jelly glass and have neither sugar bowl nor platter. Those are mere details when you are at the end of a journey that has taken a year and you are half way around the world from the starting point and "Home" at last.

I wish you could sit with me this afternoon on the veranda and overlook the stretch of country below and the mountains beyond. These hills are to the East and the sun and shadow and variety of coloring make an ever changing and ever beautiful scene. Often after the daily shower we look down on the top of a rainbow in the valley. It is a beautiful land, blessed by Nature and as we look out on our abundant garden, and on the flowers riotously blooming which we planted only two months ago, and as we sit in our comfortable home before a cozy open fire with furniture made from these beautiful native woods it seems that all is lovely and home is sweet indeed. But there is always the other side of the picture and if you would come with me this afternoon to a native home—I should say 'house' as they have no word for 'home'— you would see a grass hut with no opening but the low door and smoke pouring from that. After you entered and your eyes became adjusted to the gloom (and ever present smoke) you would see the grown members of the family squatted on the ground around fire, the children pushed back into the cold damp corners. A mat or two possibly one one cane bed, a half dozen native water jars and food pots and three stones with a tiny fire completes the furnishings of this "home." Of course there are varying stages and in many you would find a loom and in many a native harp but never any fresh air! The women are so dirty and the children are sick and the mothers so superstitious that they counteract by their foolish practices all the help the doctor might give them. Oh the need among the women!

Already there is a bright opening for the future for in the school there are now eight little girls, to be sure that is not many compared with the sixty boys that come every day, but when they have come in spite of the "callow" or witch doctor saying he would have them killed if they came, it is encouraging. The people are so eager to learn and many are very bright indeed, just pray with us for the boarding school so that in a few years from now we may write a different story about "Home Making in Abyssinia" and see clean native huts where children are cared for and the name of Jesus known and loved.

PLANS AND METHODS OF USING "FACTS AND FOLKS IN FIELDS ABROAD,"

A Plan for Young Women's Society

From Miss Milligan's "How to Use."

The meeting should be in the nature of a social meeting. Each member should come to the meeting dressed in the costume of fifty or sixty years ago. One should impersonate Mrs. McCague, one Mrs. Gordon, one Miss Gordon, one Mrs. Banks,one Miss Beveridge,etcs.

All should relate experiences and tell of the voyage to the fields and the early days in the missions. It would add to the interest if curios and souvenirs and anything brought from the fields could be displayed and explained.

Those who represent South America, China, Italy and Syria should tell of the regret they have because it seemed necessary to leave their fields and of conditions today.

All should engage in the most earnest prayer that we today in our denomination may be kept true to Christ and His cause, so that our present fields may never have to be given up.

PAGEANT—From—How to Use.

Impersonate Mr. Thomas McCague arrive in Cairo(p. 22 How to Use) getting himself and belongings to the home of Mr. Lawrie by the help of natives who did not understand a word of English. Have the Arabs all talking and directing the stranger who is distracted."

Mrs. J. E. Dodds, of Omaha conducted a very successful study of our text-book at the Tarkio Conference. These plans which she suggests are ones that she has tried. She has kindly consented to give all missionary societies the benefit of her experience.

SUGGESTED PLANS

By Mrs. J. E. Dodds, Omaha, Neb.

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Aims of the Book.

1. With reference to world conditions. To meet the need of the hour in the United Presbyterian and other churches for a fresh challenge to foreign missionary endeavor; to undermine ignorance; to awaken a sense of Christian responsibility and church loyalty and to shame selfishness.

2. With reference to the United Presbyterian Church. To sound a call to United Presbyterians to co-operate in the fulfillment of our pledges and to get an intelligent idea of the opportunities and needs of our own special fields.

3. With reference to Missionary Conferences and Societies. To so present the facts and the people in our foreign fields to the men and women of our Conference and to the women of our Societies as to create a sympathetic interest in and a liberal response to the needs of these fields.

Advance Poster

WANTED

	MEN	WOMEN
Egypt	116	111
India	62	67
Sudan	1	7
Abyssinia	?	?

Chapter I—"The Day of Small Things"

Suggested Posters.

I. The Beginnings.

Use pictures found on pages 32, 68, 77, 113, 181, 204.

II. Pioneers.

Use pictures found on pages 16, 29, 257.

III. Workers and Plants.

Use pictures found on pages 121, 240, 245.

Chapter Motto.

PRAYER

UNITED PRESBYTERIAN CHURCH BORN IN PRAYER.

The Marriage Ceremony between the Associate Presbyterian church and the Associate Reformed church took place in Pittsburgh, Wednesday, May 26, 1858.

Form your society into two groups. Let these two groups march from back of room, one group carrying banner marked Associate Presbyterian, the other carrying banner marked Associate Reformed. When they have reached the front of room, drop these banners, join hands and lift banner marked United Presbyterian church and sing the last stanza of the seventy-second psalm.

Have some one tell briefly what action was taken as an expression of gratitude for this union.

Have two lists made, one of the "*Facts*" in the chapter, the other of the "*Folks*" in the chapter.

Put the facts and names of folks on the blackboard or large placard.

Tell briefly something of each fact or person thus mentioned.

QUESTIONS.

1. Where did the union of the churches which formed the U. P. church take place?

2. What was the attitude of the new church toward the Missionary enterprise.

3. What Providential leading were there in the opening of our mision work in Egypt.

4. What leading was there in the undertaking of work in the Sudan.

5. What call came from Abyssinia.

6. Do you think we should have continued the work in China?

7. What route did the Gordon's follow in their first trip to India?

8. Who were the pioneers in Egypt? In India? In the Sudan? In Abyssinia.

9. In what way have the hardships of later pioneers differed from those of the early pioneers?

10. Of what benefit to the native church of Egypt has the Sudan mission been?

11. What is the dominant religion in Egypt? In the Punjab India? In the Sudan? In Abyssinia?

12. When were the first converts baptized in our field in India? How many were there at the first communion?

13. How many members in our field in India today?

14. How many sat down at the first communion service in Egypt? How many members in the Evangelical church today?

15. When was the first communion held in the Sudan?

16. What was the name of the Shulla convert? How many converts are there now?

17. What kind of houses did the first missionaries to the Sudan build?

18. What improvements have been made in the style of buildings?

19. Who opened the first Girls' Boarding School in our field in India? And where?

20. What incident in Miss McCahon's experience shows the necessity of a new missionary knowing the customs of the people?

21. Name the first four lady missionaries to India.

22. What led to the founding of Pressley Memorial Institute?

23. Who are the oldest missionaries in Egypt today?

24. What estimate does Miss Thompson place on the Egyptian pastors and helpers.

"LET US PRAY!"

Let us not shrink from proclaiming unequivocally, that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations; but that justice, reason and good will can control their life as well as the life of the individual men.

To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian faith. Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the Conference of Nations in Washington, D. C. U. S. A. (Nov. 11th to .....) that unselfish motives and wise counsels may prevail."

The Federal Council of Churches call to Prayer.

THE KINGDOM AND THE NATIONS.

By Mrs. J. P. White, Cedarville, Ohio.

For twenty-one years the Women's Missionary Magazine has followed the United Mission Study Course. This year our societies will be studying our denominational book. However we want to keep in touch with the interdenominational study. To drop one year's subject altogether would be to drop a link out of the chain. The Editor of the Magazine has requested that a short review of the chapters be given from month to month. "The Kingdom and the Nations" is the Foreign Mission text book. Mrs. J. P. White.

Chapter I—Japan.

JAPAN, our little neighbor to the West is attracting the attention of the whole world. Seventy-five years ago no one was acquainted with her. So exclusive was she that she neither made nor received calls. Then one day we knocked very loudly and she opened the door. From that moment Japan began to have intercourse with the world. Today her ships go everywhere; her products are found in every market.

She has appropriated everything possible for the building up of her own country. Schools, railroads, telegraphs, telephones, factories, slums and millionaires proclaim her new civilization.

Japan has become a strong nation with an efficient government. She is fast becoming one of the most literate peoples of the earth. So important has she become that she demands and is given a place among the great nations of the world in the settlement of international problems.

THE PROBLEMS OF JAPAN.

In the struggle to seize world opportunity Japan has brought to herself many grave problems. The inrush of a new life has wrought changes, of various kinds. In order to prevent European nations from obtaining too much power in the East, Japan assumes the place of leadership.

By defeating Russia, annexing Korea, by driving Germany out of Shantung, and by securing concessions in China, Japan has become the dictator of the East. This is not without responsibility, for Japan must now reckon with every nation interested in the Eastern World. To keep her place and keep the peace is a grave problem.

Militarism in Japan threatens to bring disaster to this rising ambitious nation. The common people, the masses, are quiet, industrious and peace loving. The educated middle classes are men who desire the best things in government and education. The militarists are desiring war. They are the ones who are causing anxiety. To this class we may attribute the agitations which have caused so much concern. The spirit of the militarists manifested in Korea and in Shantung, China, gives evidence that they propose to rule at any cost.

Japan created another problem in acquiring territory. In order to prevent other nations from getting concessions in Korea, Japan decided to step in herself. She annexed the land of the "Morning Calm." Instead of a "Calm" there has been a continous turmoil.

Japan made many material improvements in Korea but by cruel treatment completely alienated the Korean people. Injustice was manifest on every hand. The Japanese snatched all the leading positions in government and public

offices and placed Koreans in subordinate places. When the Koreans protested against the treatment they were cast into prison and brutally treated. It was not until this unsavory news filtered through to the outside world that the Japanese to "save face" began an investigation which ended in the retirement of many officials. A recent periodical says that there are still many cases of unjust treatment of the subject people.

It should be said in justice to the Christians, in Japan and to the majority of the students and best educated people, that they deplore these conditions and

LITTLE JAPAN "ON DRESS PARADE."

they feel as much humiliated over them as we have felt over some of our national sins.

When the great war was on, Japan drove the Germans out of Shantung, having previously secured the promise of Russia, Great Britian, and France that she should inherit all of Germany's rights in China.

By clever schemes the Japanese have secured the possession of valuable mines and railways. They have systematically promoted vice districts; they have carried on illegal traffic in opium. Needless to say they have engendered the bitterest hatred in the hearts of the Chinese people who have no intention of submitting to these insults forever. A day of reckoning will surely come sooner or later.

Japan has a great problem in her increasing population. Her people are overflowing into other countries. They are going to Hawaii, Mexico, South America, Australia, New Zealand, the Philippines, Singapore and Java. In the Islands where they become very numerous the Japanese insist that the natives learn the Japanese language, though they at home are learning English as fast as they can.

The whole country of Japan is only about the size of the two Dakotas and much of this land is not arable. There are fifty six million people in that little country, increasing at the rate of seven hundred thousand a year. There is not room for everybody, nor is there a livlihood for all.

Industrialism presents the next problem. Seventy-four per cent of Japan's population are farmers and only fourteen per cent of the land is arable. Soil production has reached its limit and another means for the support of the people becomes necessary. And now the keynote of Japan's life is industrialism. The manufacture of cotton goods, silk materials, paper articles, the making of matches, bicyles, the building of ships for other nations as well as for themselves, employing thousands of people.

During the war there were 25,000 factories, employing 2,000,000 people.

There are more women and girls than men and boys in the factories. The long hours and the unfavorable conditions under which they work are detrimental to the life and health of the present generation and to the coming one as well. Hours of labor are excessive. Many workers toil sixteen hours a day with only a day or two a month for vacation. Some laws have been made in the interest of the laborers, but unfortunately they are not enforced.

Another problem is that of poverty and wealth. The war produced many millionaires who have been spending money in riotous living. As a natural consequence the laboring classes, who were suffering from the high cost of living became very much embittered. Riots and strikes were expression of their protest against the inequality.

Today in Japan, as in many other countries, the conflict between capital and labor is becoming very acute.

JAPAN'S SOLUTION

Japan is striving to solve these new and complex problems that have arisen Diplomacy, a strong army and navy, trade and the control over China's coal iron, are expected to be a protection and defense. A broad system of education is being planned. There are six universities, ninety-two normal schools, two higher government normal schools and two similar schools for girls. In addition to these government schools there are many missionary schools, seminaries medical schools, etc.

"THE BAND" AT "THE LADY OF THE DECORATION."
Kindergarten at Heroshina, Japan.
Photo by Missionary Educational Movement.

The public school system is very efficient, reaching, it is claimed 98% of the children. These schools means much in the development of Japan, but the social structure is not strong enough to stand the test of the new life.

Many of the leaders are feeling that

religion is necessary to develop the best citizen and they are trying to harmonize the ethical teachings of Christianity with their Emporor worship and patriotism. But Japan has not found the solution to her problems. Her increase of wealth and power, bring only added burdens. Her reforms in the administration of her possessions cannot speedily atone for the wrongs done.

As yet woman is not held in proper regard. The enlarged plans for education took no account of higher schools for women. According to Miss MacDonald "There are well-nigh twice as many licensed prostitutes, giesha girls and restaurant girls as there are girls in high schools." This statement is a whole terrible story in itself.

Even all the efforts to copy Christian methods of work by organizing Buddhist Sabbath Schools and Young Men's Buddhist Associations have only served to "de-Buddhize Buddhism" and have not been a real uplift." The old skins of Buddhism will never hold the new wine of Christianity. In the hour of Japan's need it will break."

WHAT JAPAN NEEDS.

What is the solution then of all these problems? There is just one answer—Jesus Christ can meet their need. His Gospel contains the remedy for all their ills; His teaching solves every problem. Nor is it sufficient to apply a few chosen words of Jesus while ignoring the most vital truths of sin and redemption. It must be Jesus Himself in the heart and life of men and women that will work the transformation so much desired.

Japan must come to a true estimate of womanhood. The crying evil of prostitution must be put down. Motherhood must be protected and honored if Japan expects to improve her race.

Just now the Christian missionaries in Japan face unusual responsibilities. They need to strengthen the forces in order to make more effective the work already established and to enlarge the schools for higher education. Unity and closer co-operation are very desirable. The Christian workers are too few to permit of over-lapping or of competition.

It is heartening to know that Christianity has had and is having a very profound effect on Japan. It is on the ascendency. Now about one in every five hundred of Japan's population is a Protestant Christian. While there are are only a quarter million church members, yet multitudes are what may be classed adherents. There are many thousands who are not yet in the church who claim to be living according to the teaching of the Bible. Let us pray that these people may be led into a right relationship with Christ.

Christian education has had a very marked effect on the life of the nation. Many men who are in places of power and influence have been educated in a Christian school. For thirty years there have always been from ten to fifteen Christians in the House of Representatives. Christian literature has been scattered broadcast and has carried its message to every corner of the land. Just recently the Tokyo Chamber of Commerce has formally adopted a resolution favoring the closing of all shops on the Sabbath day.

As a nation we have a grave responsibility. The Japanese question is a very delicate one. On both sides there is need of patience and forbearance. Certainly the nation that is Christian should go the "second mile" in seeking to arrive at a just conclusion.

HOME MISSION STUDY.

TEXT: From Survey to Service.

THEME: The Church in Sacrificial Outreach to a Needy World is Most Divine When Most Practical in its Service.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

Chapter I.

THE CHURCH A SERVICE AGENCY.

PERHAPS an introduction to the author of our valuable text would be first in order. Mr. Harlan Paul Douglass is the son of an Iowa pastor who was for years superintendent of Home Missions in that state. He is a college and seminary graduate, later became a teacher and pastor in the West. He is the author of several mission books. After his pastoral work he was called to be educational secretary, then, general secretary of the American Missionary Association, an organization which has served most notably the "less favored elements in our national life, like Negroes, Indians, Mountaineers, Eskimos, Orientals and Mexicans." During the war he served overseas "planning educational measures for our Negro soldiers. Later under the Interchurch World Movement he made a valuable survey of the migrant harvest workers in the Central West. He is now studying the rural community in Michigan and Indiana.

"His preparation for writing this book has been a happy blending of teaching, pastoral labors, of detailed study of local conditions in wide variety and of broad administrative responsibilities." With such authority as Dr. Douglass it is with eagerness we take up his text to learn things new and old. The theme of the book, From Survey to Service, as a whole is "The Church in sacrificial outreach to a needy world, is most divine when most practical in its service."

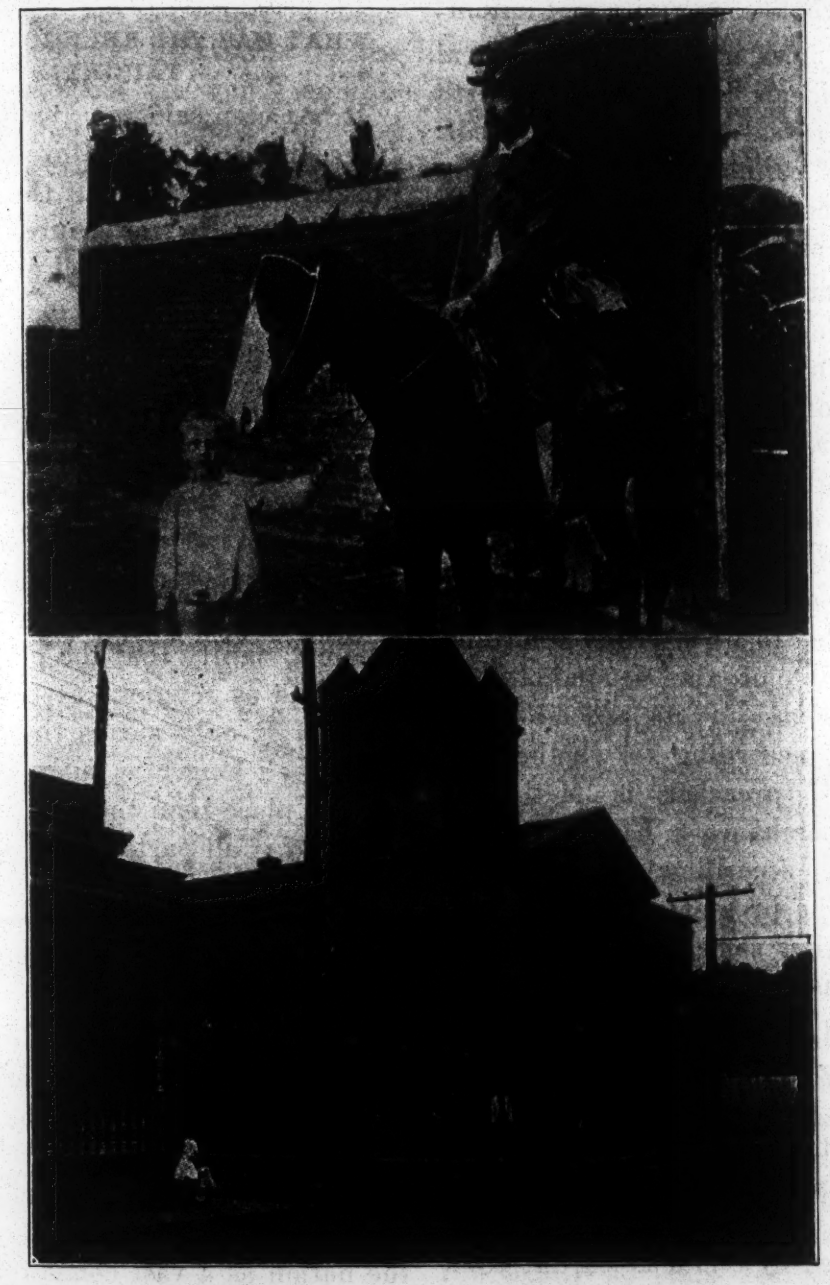
FROM SURVEY

Survey is defined as an examination of all parts or particulars of a thing to ascertain its conditions, quantity or quality. A survey is necessary to effective service, or, it will be a case of the blind leading the blind. In this age it is the wise part to avoid waste in energy, men or money in any undertaking. A survey discloses weakness and strength; offers a remedy and opens the door to effective service. A survey is not a new method having been used for years in many walks in life. In fact it is almost "old" as applied to our public schools. Without any hesitancy a survey is taken of the schools of a locality, judgement is passed with remarkable fairness and accuracy as to their "fitness." It is decided whether or not the building and equipment are adequate and up-to-date; whether or not the teacher is making good, what her preparation and adaptability are; whether the child is making good "grades" according to age and "inherited ability." The system of grading is accepted and the survey is taken to see whether or not the children are above or below standard and to find where the advantage or disadvantage lies. If the school is not up to standard, without any question, the cause is sought out and the remedy applied effectively where possible. What about such a survey of the Church? If any such a "survey" is good for the school and, when followed by "service," results in schools better able to serve the community, why not such a survey followed by service make of the church a better community agency?

But is such a survey practicable or feasible? The aim of the first chapter

of our text is, "To make clear that a religious diagnosis of our country is possible; to indicate causes of present ills; and to generate purpose and power for amendment."

Church there are no common standards and so many things must be taken into consideration that cannot be standardized, such as the feelings, attitudes towards different questions, motives, etc.



REPRESENTATIVES OF PROTESTANTISM

An Itinerant Preacher.
A Modern Church.

Why is it so much easier to obtain the service ability of the school than that of the Church? The success of the school is comparatively easily obtained for standards are agreed upon, but with the

The church is never allowed to be regarded "in its naked function as a service agency for the social and religious life of the community." But never-theless, if a survey that leads to service is of

value in reaching judgements concerning our schools, of how much more value should it be to the church which is concerned not only with the intellectual and physical but with the spiritual welfare also of the whole community and nation!

A survey does not pretend to reveal motives or ideals but it does set forth facts which reveal conditions and needs. "The survey cannot make folks willing or furnish moral power. It can guide the willing and shame the recreant."

Dr. Douglass answers the question as to why it is more difficult to obtain a survey of the Church than the school in his illustration of the sod school house and the sod church house and their experiences. The sod school is at its beginning a part of a system and local support is supplemented by aid from the state. The sod church from its beginning is divided in its interests according to the imprint of the denominational publishing house in its second hand hymn books, according to whether the "missionary" preacher is Methodist, Baptist or perchance a United Presbyterian, and, according to inherited, though for the present perhaps hidden, convictions that some form of worship is more pleasing to God than another.

By the end of the first year it will find itself leaning toward one denomination or another. In ten years it will be hedged about by various expressions of historic Christianity. In one hundred years it will be armoured by tradition and bulwarked by ecclesiastical interests which tend to keep it alive whether it is serving the communtiy or not." It is forgotten that "the function of the Church is to minister to the spiritual life of the people and to guide and direct social life of the community and these several churches seek aid from the several Home Mission Boards." The survey sets forth the conditions and needs; service must discover the remedy and, perhaps, it means sacrificial outreach, even the sacrifice of the very existence of a local church.

WHAT HAS THE RELIGIOUS SURVEY TAUGHT?

It has been said repeatedly that if the Interchurch World Movement accomplished nothing else but the limited survey it gave to the church, the labor, time and money was well expended.

This survey reveals in part at least how well the Church serves the American people, how well it "nourishes and directs the religious impulses and aspirations of so mighty a nation."

It reveals that the *church serves the people very unequally.* There are twice as many professing Christians per thousand in Iowa as in Oklahoma but this does not signify that the people in Iowa are twice as religious as those in Oklahoma. It only means that the church has served longer or more efficiently in the one place than the other. Our text says that if all parts of the country were equally well served by the Church, the rank of a given state in church membership would be the same as its rank in population. Under present conditions we find that the largest cities and states having large cities have a larger proportion of church members than the more sparsely settled areas. Does this relieve or increase the Church's responsibility? "If the Church is to serve the nation as a vast community, it must obviously equalize religious opportunity to the utmost degree possible."

Where there are not "Gospel privileges" spiritual illiteracy" ensues; the people lose the vision and without a vision the people perish. Did the Church serve equitably what would be the result? There would not be such

differences as that which exists between Iowa and Oklahoma.

"By the end of a quarter of a century, as the fruits of a persistent drive scientifically directed, there might be a fifty per cent change for the better in membership records of backwards states. For American souls are dying because of the mere physical absence of and technical deficiencies in the agencies of religion."

Our land is nominally Christian but far from it in fact. In some states there are prosperous counties that rank high in church membership while in the same state there are large areas where there is not a church member; some fields are over churched, while near by are others without any. It does not mean that unchurched people are hardened and unreachable; it means they are poorly served by the church. Two of the large counties of Nebraska have but one resident pastor in each and another county is without a pastor, while in a village farther east are five churches and but one pastor who is but temporarily there. What would the spiritual condition be in those places were it not for the Sabbath School agencies! It is part of the *Service* that should follow the *Survey* to readjust such conditions.

City surveys are better known but perhaps more difficult in some ways to secure for one apartment may house as many people as a county out West. But more densely populated areas are more readily reached by the church so that "a single house without a church member may mean a greater failure on the part of the church than a whole township somewhere else."

"Take a survey? What's the use? That's all it amounts to." How often we hear that. The fault is not with the survey but with the service that should follow. The facts being known the local church should seek to know the causes and to search out the remedy and be ready to apply, even at personal sacrifice. The survey cannot supply the motive power. That must be sought at the Throne itself, the Throne of Grace to find Grace in this hour of need.

OBSTACLES TO EFFECTIVE SERVICE.

Our text treats of five obstacles that stand in the way of effective service; Distance, Transcience, Difference, Prejudice and Economic Conflict. The first problem, Distance, is common to both the city and country. Now Uncle Sam is granting 640 acre claims as he used to grant 160 acres. This means that people are twice as far apart in these areas which in turn means the Church must extend its outreach over much greater territory. The problem enters rural life. How far should it be necessary for a farmer to go to church conveniently and comfortably? What a problem it becomes in the city and in the suburbs!

The second problem, Transcience, is presented with some new phases at least newly presented. The church is such a permanent organization that it is slow to even recognize the problem of transcience. It even hastened slowly to the frontiers of early days though the West was but the East gone West. Today it finds seemingly as great difficulty in following up present day speed; in fact, present day methods are not sufficient for these things. The Church is just beginning to recognize, and, has practically no plans for, supplying the needs of people who are permanently transcients.

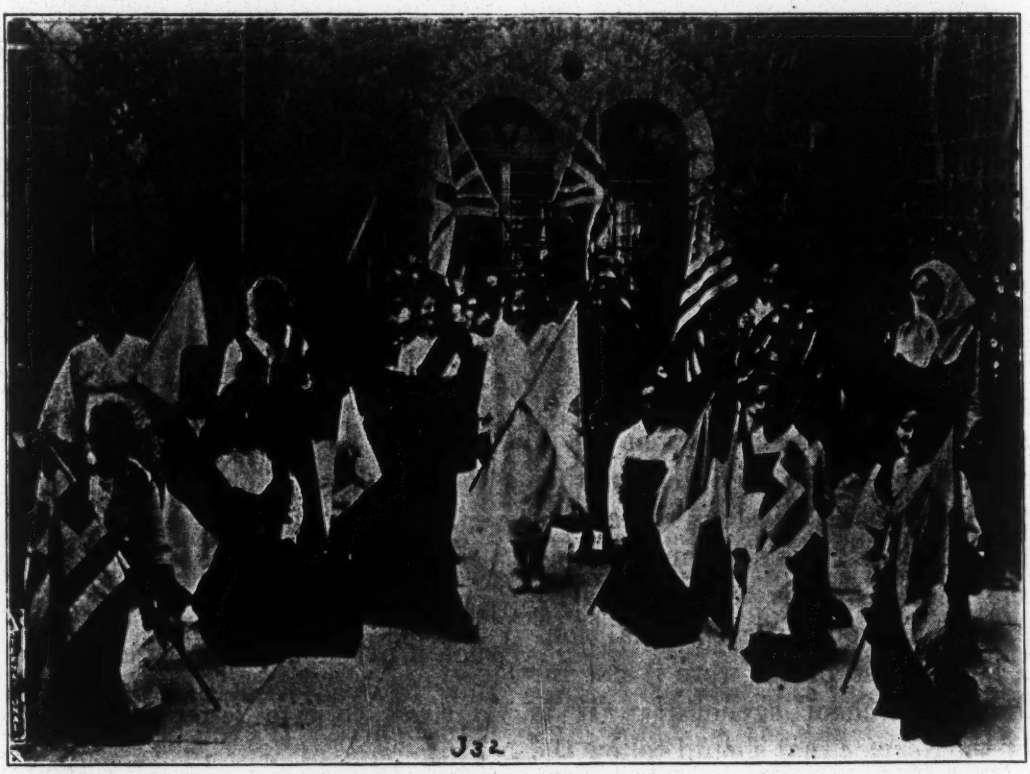
The third obstacle is that of Difference. Even we native born Americans differ from one another through occupations, enviroment, etc. How much greater must be the difference between peoples of different nationalities, differ-

ing in language, customs, habits, traditions, ideals etcs. There is no other institution than the Church that can overcome this barrier for it is only in Christ that all nations are one.

The fourth obstacle is exceeding prevalent and very present, Prejudice. "I do not like thee Dr. Fell, The reason why I cannot tell." Prejudice is the "imagination that difference is really greater than it is."

"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."

The fifth great obstacle is the Economic conflict. The struggle for daily bread is the largest single factor in the lives of a vast majority of men" and since it is the duty of the Church to guide the



GIRLS OF ALL NATIONS TAKE PART IN GREAT PEACE FETE IN JERUSALEM.

"Peace" surrounded by the Allied and friendly nations in the great Peace Fete in Jerusalem recently under the auspices of the Y. W. C. A. in the Holy City. Girls of all nations residing there participated in the many tableaux.

Photo by International.

Do you agree with the author's statement, "Man has no more right to be governed by his childish prejudices than by his childish fears; yet while fears are systematically conquered, prejudices are systematically cultivated by most powerful elements in our civilization. Children are educated into prejudice as related to classes and races of men."

Have we caught the vision of Peter? economic life of the people, this becomes her problem. She must strive for a "true democracy, which acknowledges the supreme worth of each personality in the sight of God."

THE CHURCH'S BUSINESS.

These are problems that concern the individual and the nation and are vitally connected with the establishment of the

Master's kingdom upon earth. His agency, the Church, having had them revealed to her through survey, and that in a definite manner, can but feel that it is her business to succeed in their solution. She must seek out and adapt and use all methods and means within her grasp, she must apply these in the wisdom and knowledge that comes but from above; and she must possess the patience of faith to await their final solution. Ready for "service" the Church has set before her three goals.

First that the whole nation shall be occupied by the agencies of religion. Second, that the entire people shall be served adequately by religious agencies. Third, that the technical mastery of all problems be reached wherever these problems exist. There is no more reason why a divided community should be denied unifying means than that a dark city should be denied electricity.

With the survey furnished the "blue print," to discover and adopt a big scientific program of Christian service for all people everywhere will direct both enthusiasm and consecration. It will win and hold the best men in the Church it will give compelling motive to lay leadership and will draw out the same quality of success which characterizes American achievement in other spheres. The Church will not use its resources better, it will be better, and God will like it better, and He will bless it accordingly, out of His infinite riches unlocked by new and adequate motive to service."

The Church is a divine agency, "most divine when most practical in its service."

CAN YOU ANSWER?

1. Give four reasons for the presentation of the text. (Foreword)
2. What is the value of a school survey?
3. Which is more difficult to judge, school or church efficiency? Why?
4. Is a Church survey practicable?
5. What does it reveal as to the Church's efficiency as a service agency?
6. Compare church membership in closely settled sections with that in densely populated districts.
7. What is meant by "spiritual illiteracy?"
8. What would be real success in Home Missions?
9. How much of America has been surveyed and what does it reveal?
10. Suggest a plan for readjusting overchurched and under churched areas.
11. Is the Church's responsibility greater in urban or rural areas?
12. Of what value is a survey without "follow-up" service?
13. Why is a survey necessary to effective service?
14. What cannot a survey do? What can it do?
15. Name five obstacles to effective service.
16. Name five aids to effective service.
17. Which do you consider the greatest? Why?
18. What three objective is the Church setting for herself?
19. How is the Church to succeed with this program?
20. Commit the theme of the text.

"No one is so impoverished that he cannot give something of help and inspiration to the social fabric in which he finds himself. The man next door needs me, and I need the man next door. The Church needs both of us and we need the Church. Labor needs capital and capital needs labor. The listener wants good preaching and the preacher wants good listeners. The world is dependent. The human race is one family. Studying a bigger map and having a world-wide vision, horizons shall recede and merge into the broad sky of the Kingdom of God."

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Tanta Egypt.

A BOOK REVIEW

By Elizabeth James Norton, Ph. D.
American Mission, Cairo, Egypt.

The Book is in German and the Author is Gollfried Simon.

Even those have known much about the curse of Islam, its deeply imbedded traditions and far-reaching influences, will be amazed at this revelation of the depth of the evil of this satanic system. Islam is not a mere incident in the religious history to-day, not a collection of ideas that may be easily displaced by Western teaching, but a marvelous device of Satan in his continued effort to thwart the plan of God. It is his masterstroke, asking its sensual appeal to high and low alike, numbering two hundred millions among its victims, all "having a form of godliness but denying the power thereof."

The author was for years a Christian missionary to the Muslims of Sumatra. In his earlier book "Islam and Christontum im Kamph um die Eroberung der animistischen Heidenwelt." The limited himself to his personal observations of his own sphere of service. This new completed survey of the whole subject of Islam is the result of five years' relation with the theological school in Bethel, Germany.

First he gives a history of Christian Missions to the Muslims. Strange indeed was the ignorance and indifference of the Church in the Middle Ages. Even Luther himself declared, "The Pope is worse than the Turk." Raymond Lull and St. Frances are chosen as the outstanding missionaries to the Muslims of the early days; Henry Martym and his host of successors in the later.

From this historical prelude Dr. Simon goes on to a most interesting but exact discussion of the standing of the Bible among Muslims. The Quran recognizes the inspiration of the Word of God, but tradition has sought to nullify its force by declaring it superflous, or abrogated by the later revelation of the Quran or that the text has been seriously corrupted.

A third section is devoted to consideration of the Muslim idea of God, the sensual Eastern despot, not knowing mercy and love. Jesus and the Holy Spirit are both mentioned in the Quran, but to the follower of Muhammad, from his observation of the Christians about him the worship of the Trinity is pure idolatry.

Dr. Simon introduces the reader not only to the Quran, but to the officially accepted traditions. He shows that the theoretical belief in the humanity of the Prophet is replaced in practice by a general superstitious reverence for his deity. His very followers who profess to abhor idolatry, declare their leader to have existed before the foundation of the world, to be an emanation of God himself, and so without sin.

No one without experience in Muslim countries has any conception of the difficulties in presenting the Gospel to these lost people for whom Christ died. The intercessor will therefore be glad to read some of Dr. Simon's suggestions for effective practical work. The best approach is through the teaching of the Scriptures themselves, endorsed as they are by the Quran. The Muslim is surprised to learn that the advent of the Prophet is not announced in Christian writings. That there are grave contradictions between the Quran and the Bible, that according to Hebrews 1: 1 and Rev. XXII: 18, the acceptance of a prophet later than Christ is impossible. Muhammad himself never offered miracles as a credential, never claimed to be a savior in any sense of the word.

One of the later chapters concerns the closing events of this age. Islam teaches of a soul sleep with resurrection and judgement. Hell or paradise is awarded the believer for works or arbitrarily. Here, as everywhere, the woman has little consideration. Her very place in the hereafter is uncertain.

Political Islam is necessarily ignored throughout the book. It would have been interesting to have had accessible the thought of the German Christian student of Islam. Many active missionaries in Muslim countries to-day are convinced that much of the nationalist movement is not political at all but

religious. We need a book dealing with this side of the situation.

No well informed Christian layman or pastor ought to be ignorant of the contents of this book, and especially of the chapter on the task of evangelization. Medical missions, education, moral uplift, suffrage agitation, all have been able to accomplish little, for there is nothing in Islam to give even a start. It is all evil in its tendency and with Satan's alluring bait of polygany(slavery and divorce calculated to hold man in the bonds of death. No argument or discussion will convince. Only the love of Christ is stronger than the fascination of Mohamad. Only the faithful presentation of the Gospel and the convicting power of the Holy Spirit will carry the message to the heart of the people. Missionaries to Moslems are pitably few, the need is great, "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

THE PRAYER CONFERENCE AT ASSIUT.

By Rev. J. H. Boyd, D. D., Tanta, Egypt.

The Place. Just at this time of year, and by the milder light of the moon, with the overflowing river covering the land right up to the dikes, Assuit is a beautiful place, particularly if you are looking at it from the site of the College grounds.

The moon light seems to bring out the beauty and covers up the squalor and dirt and meanness that the sun so severely shows forth. When only God's hand shows in sky and landscape the whole place seems filled with His Beauty and Glory. And it might just as true if only His hand and will were showing in the lives of those of His creatures who should tell most of His Glory.

Assuit town and province, the scene of Dr. Hogg's work and wonderful missionary life. It is the place where Assuit College, a splendid reminder of the life service of Dr. Alexander, still pours into Egypt a living stream purified by Christian Faith and Grace. The younger men now in charge are worthy to take up and continue the work of those who have so well begun. Here is the Pressly Memorial School for Girls, and to one who spends most of his time in the villages, where little has been done thus far for the women and girls, there is nothing in the whole land that so quickens the hope and faith as to look into the faces of the girls and young women gathered in these schools. How we praise God for these American girls who are making these schools, who are the schools.

Then in Assiut is the American Hospital, but more commonly known thru all upper Egypt by the man who has made it, Dr. Henry. Far and wide, amongst the rich, the poor, the outcaste in town and village, night and day, this Christian Physician has gone for thirty years, a skillful doctor bringing healing and help, but always appealing to his patients and their friends to give themselves to Christ.

It is the town of our largest congregation, which under the leadership of Rev. Maoud Hanna, exerts an influence all over Egypt. Always the hospitable people insists on entertaining the members of the conference at several meals. One might easily continue to speak of the place. It is the Jerusalem of the Evangelical Church of Egypt.

The members of the Prayer Conference were from Alexandria to the North and Assouan to the South, representatives of every section of the church. Many others, not of our communion, gathered in with us for part or all of the conference.

One looked in vain for the men who were the leaders only a few years ago. How we missed Rev. Shenoodeh Hanna, always faithful in attendance on any such gathering, and always imparting to it some thing of his own sweet spirit. Of the missionaries there were but two who have served more than two terms. The leader of the conference was one of our younger men, Rev. Neal McClanahan, but whether in his opening address, or in the guidance of the following sessions his fine Christian courtesy and Grace, and his willingness to be lead, gave him the fitness for the place.

The addresses were of a high order and in some of them, for most of the speakers were of the younger men, one had the feeling that their teacher, Dr. Hunt still lived in Egypt, in the person

of these young men who are proud to be called his students. They have his directness, something of his scholarship, and much of his spirit. Our Egyptian church may well be proud of her young men. They will carry well the work of the generation rapidly passing. Perhaps some of these addresses may be translated and given to the home church.

But the conference was primarily a Prayer Conference. Prayer rooms were set aside where groups kept meeting, every session the major part was given to prayer. There were prayers of confession of failure and sin, but there came a deep spirit of thanksgiving and resolution to do greater and better things because of new revelation of the Master, which came as we waited and prayed.

The Conference has adjourned, the members of it are scattered, each in his own place, most of them being ministers, elders, evangelists, teachers, though a good number of business men will be exerting a new influence and working with renewed power. The Conference motto was:

"Ye are the salt of the earth"
Ye are the light of the world."

Pray that we may be salt that has not lost its power to purify and sweeten, and light that will glow and burn and lighten.

Note:—Maybe this may reach members of societies which I had the pleasure of addressing while at home in America, and who may recall, at least, the impression I tried to give, of the work for the women and girls. If I could, I'd like to tell you, out of a still deeper conviction, of the work you and your representatives are doing. J. H. B.

KHUDRA KHALIFA

Khudra Khalifa was the wife the Captain of the mission boat "Witness." She was born and reared in Cairo, but when married went to the home of her husband in the South country. She was a strong woman in many ways, but did not have any education. She had the good fortune however of belonging to a family who were not very poor; but was left an orphan in her early years, to the care of an Aunt, and grew up as a member of her family.

My first acquaintance with her was about eight months ago, when our boat was near their town. She came to see the boat and me. I was impressed with her strength of character from our first meeting and her willingness to be friendly was touching. She told me then that she was interested in our teaching, although she only knew what the Captain had been able to tell her. After this little visit Khudra returned to her village home and we went on up the river, and saw nothing more of each other until the latter part of April, when we were on our way down the country, a cloud-burst occurred in upper Egypt, which swept the town of these people entirely away. An unheard of thing. A number of the people of the town lost their lives in trying to save their belongings. These were saved but lost every thing that they owned. In their endeavor to recover some of their belongings, they were thoroughly soaked with water, and as a consequence took heavy colds. Khudra developed pleurisy which was the beginning of the end for her.

We had opportunity to see much of her during these last months; and she impressed one as being in a state of reaching after something better than she had known (or more satisfying). She spent five days in Assiut Hospital and during that short time she heard and understood the story of the "Unjust Steward" and also of the "Woman who touched the hem of Christ's garment and was made whole." Her mind was so keen that she was able to catch the tune and reproduce the story with its meaning. Dr. Whitcomb visited her twice and she was most grateful to him. As time went on and the disease progressed, she became very anxious to be in one of the mission Hospitals—saying, "when I die, they will bury me." I have been told by Mohammedan women, that God would never allow a bad Moslem to remain in a Moslem cemetery; but that he, (a bad man) would, in some miraculous way be changed for a good man of some other faith, since at the resurrection every one must be counted with the

people among whom he would be found. It may have been that some thing of this idea was in her mind that made her so anxious to be buried as a Christian. She held to the fact that she was a Christian all through her sickness, and would not agree to any of their Moslem customs. We think of Khudra as a mere babe in the knowledge of spiritual things, yet we know that she had the desire for something better than she herself could understand. And we feel that some *how* "He who knoweth our frames" loves her with the "pity of the Father."

On yesterday she was freed from her suffering and I think of her as one of my friends who has gone on before.

Very Sincerely,
MRS. MAY ROSE HART.

THE COMMUNITY CENTER IN CAIRO.

I wonder how many of you have heard of what we call our Young Ladies Household of Cairo, Egypt. Through the kindness of our Women's Board it has been made possible, during the last two years, for the new lady missionaries, who are in Cairo for the study of the Arabic language to live together in a home of their own.

The first two years of the new missionary's sojourn in Egypt are given over almost entirely to language study. For the past two years this home has been in the third and fourth floors of a house on Faggala street. Needless to say we enjoy very much being together during the two years of Arabic studies in Cairo, and with Mrs. Coventry as our "House Mother" we have some very good times together.

In a good many ways our flat on Faggala was not very suitable. An effort was therefore made last spring to secure a more suitable place, which resulted in the renting of a very nice two story house in the Shoubra district, a very attractive feature of which was the garden surrounding the house. The house was ready for us to move into as soon as we returned to Cairo after the few weeks spent at Ramleh this summer, so we picked up bag and baggage and moved immediately or rather the "shajjaleen" did the picking up of the baggage and we did the directing, which made moving day a very interesting day for us.

Through one of our Cairo friends we had secured the services of one moving-van to arrive at six thirty for the day, said moving van to arrive at six-thirty in the morning. Early in the morning five out of the ten of our household went over to the Shoubra house to receive the van loads as they came: the writer was one of the five. The first load got lost and wandered aimlessly to the latter end of no-where before finding No. 34, Geziret Badran, Shoubra, Cairo. When it finally did arrive we had no trouble in getting it unloaded; neither did we have trouble with the second load.

By the time the third load should have arrived it was after one o'clock in the afternoon. We waited, we waited, and we waited, and were on the point of sending over to the Faggala house to see what could have happened, when at five o'clock the third van load arrived and with it was what seemed to us an endless procession of carts, all weighted down with what we possessed of earthly goods. That procession was truly worthy of an Egyptian brass band, but we did not need the band to attract attention. The windows and porches of all the houses around us had their share of interested onlookers. But what did attract their attention? Four thousand, five hundred and forty-two "shajjaleen," all talking and yelling at once. There may be a little discrepancy in my figures here, the forty two may have been forty-one, but certainly the noise which that one shajjal would have made could not have made any impression in that babble.

You see the owners of that one moving van that we hired, had promised to get all of our things moved over in one day; but when, in true oriental fashion, the day was well on its way before two loads had been moved, those that had the van in charge decided that they would have to attach to themselves some outside help in order to keep the terms of the agreement. So, going out into the highways, they hired nine carts and proceeded to fill them.

Perhaps you do not know that it is the custom here for the shajjaleen (carriers) to carry everything from a hat-box to a

piano on their backs. Often one cannot see the men's heads underneath the furniture that they are carrying so it was really quite amusing to see all of our furniture take legs and walk down the stairs and into the carts, then off of the carts and into the house again.

One incident was very funny to us onlookers. A "shajjal" had carried into the house a desk, much like the regular teacher's desk in America, with drawers on two sides and an open space between the two sets of drawers. He carried the desk to the place to which he was directed but when he went to put it down he found that he could not. His back was in the open space between the two sets of drawers and if he once would have gotten down on the floor there would have been no room left underneath the desk for him to have moved backward or forward or sidewise or up or down. He began to call for help to get the thing down but all the other men were outside getting fresh loads. We could not help him so there he was, yelling for all he was worth and frantically hopping about. All that we could see was the desk bobbing up and down in real fairy-story fashion. When we laughed out, he saw the funny side, too, and laughed, until someone came to help him.

Some of the shajjaleen worked very hard but they had some fun along with their work. Mrs. Coventry keeps a small safe in the house which is very much heavier than it looks to be. One of the shajjaleen started to pick up this safe and much to his surprise could not lift it. He therefore kept calling to the others, as they would pass, to come and carry out the safe, and he in turn was highly amused at the expression of surprise on their faces when they also found they could not move it.

It was dark by the time the last thing was set down in our "new" house. We were content to leave things just as they were for the night, eat a few bites of supper, put our mosquito nets on our beds, and crawl in. The next day it did not take very long to make the house look more like a home, and now after three weeks we are very comfortable and very happy in it. Anytime that any of you happen to be in this part of the world just drop in and make us a visit.

We were very happy to have been able to entertain over seventy of our Mission circle last week at a reception in honor of Rev. Mills Taylor and Mr. Fred McMillan, who had just arrived in Egypt and were in Cairo for three days, waiting for the "Sudan train." It was certainly good to see them. We may not be able to get so many of our missionary tribe together at the same time again when you drop in, but nevertheless I think that you will enjoy it here, as we enjoy it in spite of the "aleph, be, te" that keeps our brains in a whirl most of the time. DORA E. GIFFEN.

A HOLIDAY IN PALESTINE.

JERUSALEM.

It goes without saying that Palestine is an interesting country, but probably to see it for the first time, as I am doing, is the most interesting experience of all. My impressions have the crudity of a few weeks acquaintance. They have also the vivid quality belonging to first views. There is an electric atmosphere in Palestine of which you are concious from the moment of entering it. All the details are massed together, and you get excited confused impression of scenery, people, politics, history, religion and race feeling. It is like being at a cimenatograph show, where the movement races past at top speed.

I entered Palestine from Egypt—a country which, as we all know, has very lively politcal and racial movements of its own. But they are not reflected in the life of the streets as are those of Jerusalem. The people one sees at the railway station are full of energy; a pugnacious sort of energy, one fancies. Every one seems to have business, and everyone is doing it hard. Judging from the differences of physical type and costume, it is extremely varied business.

As I walked about the streets of Jerusalem, my desire to look six ways at once checked by the need for watching my steps on the uneven pavement. It was the same. The pavement was far too crowded for comfort, and the roadway

had a liberal supply of motors and hired carriages. It may be taken as typical of Jerusalem that the horses—wiry and well fed little beasts run up the hills, of which the city is mainly composed. The motor traffic is heavy. At the Y. W. C. A. Hostel, outside the walls, on the Jaffa road, motor lorries thundered past within six yards of my cubicle. I am told that a few years ago motor traffic was unknown in Palestine. Well, it is familiar enough now, though the camels have not had time to get used to it and sometimes take fright on the roads. These quaint animals help to preserve the eastern aspect of the country, and one may meet twenty of them at a time carrying grain or stone for building, or melons for the market.

It is of course the juxtaposition of east and west, ancient and modern, that makes Jerusalem so fascinating that, and the threading through its life of all manner of strands in a pattern so intricate that it defies description. Its walls speak of assaults by Romans, Saracens, and Crusaders, its churches and mosques reflect bitter religious feuds. Buildings erected by Germany in the hope of dominating the country are still new, but they are in British occupation. The Governor of Jerusalem speaks of "My predecessor, Pontious Pilate," and in so doing covers only an intermediate interval in the history of the city, which stretches one hand back to the day in which Abraham laid his son Isaac as an offering on Mount Moriah, while with the other she beckons to a future still unde-

CHRISTMAS DAY IN BETHLEHEM

Christmas is a long business at Bethlehem. First comes the Latin ceremonies, which take place on our own Christmas Day, Dec. 25th, followed 13 days later by the Greek service, as they still adhere to the old calender, while 13 days later comes the Armenian Christmas feast. The services are held in the Church of the Nativity which it is believed marked the actual site of the manger where our Saviour was born. It is an immense building, more like a fortress than a church and is divided up among the various sects. The building is known to be over a thousand years old. All the Christmas services are very elaborate affairs. Photo depicts a procession of the Latin priests on the way to the Church.

—International Revelw.

termined, but dark with the shadows of great events.

One naturally thinks of Palestine as the country of the Jews, and it was no doubt with something of this feeling that Mr. Balfour promised on behalf of the British Government that it should be regarded as a national home for that race. But such is by no means the feeling of a great number of the inhabitants. The Arabs have been there long enough to look on it as their land. As someone put it to me, they feel toward the Zionists rather as we should feel in England if the descendents of the old Normans were to come over asking us to hand the country back to them. A sharp distinction is drawn in Palestine between those Jews who have been settled in the country some time and the immigrant class who threaten to take over its future development. Housing and employment are both vitally affected by the influx of Jew. The lack of house room has not a more direct bearing on poular feeling in England than it has in Palestine. Jerusalem is choked with population. "Zar is not room for a chicken," a shop keeper told me. And it is the same in other districts. A house till lately rented at £E30 was taken for £E 150 by a wealthy Jew. The power thus exercised by wealthy rich Israelites is bitterly resented, and considering that this is only one, of many race difficulties that have to be encountered, Britians task in administering Palestine is not likely to be an easy one.

It is strange that in a land which derives its prime interest from the life of Christ—a land in which the motives of its passionate struggles in the past and no less passionate hopes for the future always run back to religion. There should be so much to sadden and hold back the spirit. The "holy places" of Palestine seem to have done at least as much to harden and materialize character as to inspire it. To move about the land for a little is to realize with new force that here the prophets have always found stony ground. The miricle of Christianity, which sprang up in this country has changed the face of the world, grows as one faces the facts that it was out of a particularly difficult vein of human nature that the work was wrought. Difficult, yet with qualities of force and tenacity which yielded lasting results. Palestine does not promise an easy or tranquil development, but in the end of the day it may once more become the centre of spiritual power in the world.

E. R. BALLENY, Bethlehem.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

INDIA NOTES.

The Sarah Daugherty Bible Training School held this year in Gurdaspur was an unusually good session. It was better in attendance than usual and certainly was a very helpful meeting. The Misses Dickson, Caldwell and the Andersons left nothing undone which was needed to make their guests comfortable." So writes one who was there and the others whose privilege it was to attend would heartily agree to this.

All who came did so because they wanted to get help, and, coming together in this spirit, we were not disappointed. Our lessons were familiar stories—nearly all of them from the life of Christ— and at the close one (a daughter in a fine Christian home and now a minister's wife) echoed the feeling of all when she expressed amazement at the new thoughts and fresh practical lessons we learned from those stories some of us had known all our lives. So the class period of an hour and a quarter always seemed too short and we only stopped because the next thing must be done before it got too hot.

That was the practical visits to the homes in the city. Some of our younger missionaries enjoyed the opportunity of seeing how some of our capable women with years of experience behind them "did things." They saw, too, how we must at times take rebuffs. The Braham quarter has never yet opened its doors to the missionary or Bible Reader, and Gurdaspur being the civil headquarters of a large and important district, there are lots of lawyers there—well educated men—many of whom, while not averse to the messenger visiting the women-folk in

their homes in a merely friendly way, were decidedly opposed to the message, and some times absolutely forbade it being given. One who had never experienced such treatment before, thought it due to the present unrest and was surprised when told that Miss Corbett had been grieved and burdened over it when she labored there. But in other parts of the town they were usually well received and came back with glowing faces telling with joy how well they had been received.

Our first meeting (these meetings were held in the late afternoon) was a prayer meeting in which we presented our needs and the needs of others in whom we were specially interested, converts or inquirers or communities, and we were drawn close to God and to each other as we prayed with and for each other.

Then Miss Jane E. Martin in two illuminating talks gave us the theory and practice of this line of work, the motives and ideals we should keep before us and which should govern us, and methods of working them out practically. She arranged for part of the time at each of these meetings to be given to a "practical demonstration." One day we became a group of Hindu women and the next a company of Mohammedan women. One of the experienced Bible Readers came to visit us. The women entered into the spirit of it (they are born dramatizers) and thick and fast came questions and objections they themselves had to meet in their visits. So interested were they we could hardly get them to stop and the meetings those two evenings ran on till dusk!

Then came Dr. Brown and on Sabbath and the three following afternoons he brought us deep searching messages from the Word. He brought us face to face with those eternal truths which must be the basis of our faith and must be wrought out in our lives and experiences, else both our lives and labor are in vain.

Miss Mukerji told what the Committee sent to visit training schools in other parts of India had seen and brought the cheer and encouragement and inspiration, realizing that our little company was not alone but was only one company of a little army which all over India is going into the homes to bring light and life to its womanhood. But Oh! that little army is many fold too small and inadequate for the great need. Pray that many more of India's daughters may see the need and opportunity and be willing to go in and out among the homes patiently meeting indifference and rebuffs and so reflecting the love of God that they will draw the women and girls to Him.

Miss McCahon told us one day that when we felt the need of this training School and there was no money in sight for it, some money which two sisters, old friends of hers, had sent in memory of their mother, Sarah Daugherty and which she had put by till the special need should appear, had provided for the expenses and that these sisters had continued the support year by year in her memory. During the past year one sister was called home, and the one left wrote that the son had given it for his mother. The women were much touched and at their own desire and suggestion earnest prayer was offered for the son and sister in their loneliness and thanksgiving for the love and devotion which had made possible the Sarah Daugherty Bible Training School.

So we left with the closing message by Miss Mukerji from John 7: 37, 38 ringing in our ears and the longing and prayer in our hearts that wherever we go throughout the coming year, our lives may indeed be rivers of blessings bringing refreshing and life to many a thirsty and weary soul.

M. R. MARTIN.

Manorambai, the only daughter and co-worker of Pandita Ramabai died July 24. She had been ill for a year, but she went bravely on, always showing a bright happy face. What Mukti will be without her, no one can tell, for her life there was "sweet incense unto the Lord," and her deep spirituality told on the lives of all who knew her.

Ramabai needs to be sustained by the prayers of her friends in this crisis with her and her work at Mukti.

SUDAN

Mrs. R. L. Edie, Editor.

SOME DEVICES USED IN THE SUDAN.

By Henry B. Gephardt, Khartoum, Sudan.

When a stranger leaves America and comes to the Sudan he finds himself in what seems at first to be another world. And perhaps it seems even more strange to any one who has made a life study of the devices and mechanisms used in America which has been called the "Athens of the machine." Here an occasional automobile, typewriter or a rare telephone may be met with but usually in the hands of foreign residents. A few bicycles are seen but usually with an Englishman or American or Egyptian on top of them. There are also a considerable number of sewing machines of a well known American make which make it easier and cheaper for these people to meet their scanty clothing needs. But to the mass of the Sudanese people even these (to us) simple mechanisms are things strange and only to be looked at.

But in the place of our devices these people have simple and often rather effective methods and devices of their own. Most of them are the product of long years of trial and unconsious improvement are not the product of conscious and intelligent and scientific effort as our complicated machines are.

Perhaps the first strange thing seen by the mechanically interested traveler as he comes to the Sudan is the railroad train on which he makes the.... mile desert journey from Wadi Halfi to Khartoum. The train is constructed on the European plan with compartments quite different from the American model but the really odd features are the extra coverings over the top and sides of the cars to protect the travelers from the intense heat of the sun. This cover and the sides of the cars are painted a glistening white to turn away as much of the sun's rays as possible. Then the car windows have double glass. One pane is the usual clear glass while the other is a dark blue to protect the eyes and nerves of the traveler from the glare. Of course the closest observation failed to reveal any method of heating these cars with the mercury standing around 100 in the shade.

One of the first things seen by a new comer to the Sudan is the silently lumbering camel which is really not a machine at all but an animal—a beast of burden. He is the motor truck of the Sudanese. He carries great loads of wood from the desert for fuel and carries huge bags of the durra or kaffir corn and other produce from the outlying districts. He is also used a a draft animal to pull the heavy wagons of the sanitary service about the towns. He is blindfolded and hitched to the large wooden mills in which the natives grind the "sim-sim" a kind of seed from which a cooking oil is extracted. When on duty the camel is usually very machine like in his actions but some times he is much unlike a machine in his behavior. He gives one the impression that he is working because he has to and not because their is any pleasure in the work. He roars and grumbles dreadfully when forced to lie down or get up under a load. He also bites and kicks and runs away at times. And some of them shy badly from an automobile or bicycle!

Another device of automatic action and much usefulness is the donkey. If the camel is the motor truck of the Sudan the donkeys are the Fords. There are seen everywhere and everybody rides them and carries things on them. It is no unusual sight to see a big fat sheik on top of one of these little beasts sitting serenely crosslegged or with his feet hanging nearly to the ground while the donkey trots along at a rapid pace for many of them are really fast travelers. Or one may see a donkey bringing home his week's supply of fodder on his back with his driver or owner sitting on top of the fodder. In this case one does not see any of the donkey but his nose and ears and heels. He looks like a huge bundle of fodder with a man on top trotting down the street. Or one may see a donkey with a man or boy and a big sheep on his back. Now the boy and the sheep would both have good legs of their own but the donkey has better ones so they both are loaded on his back and he carries them at a brisk pace over the sand and thru the boiling sun. Or a

short pole may be fastened to a saddle on the donkey and to this pole will be fastened baskets, one on either side, and the poor donkey used to carry sand or bricks or dirt for building purpose. Carts and wagons are very few and far between in the Sudan. The donkey, unlike the camel, seem to work with some degree of cheerfulness. He works apparently because he was made for that special purpose and because there is work to do.

When it comes the real inert devices used in the Sudan perhaps the one seen and used most is the "goola" or its big sister the "ibreek." These are vessels for drinking water, a very important item in this desert country. They are made of clay so baked that they are porous and water placed in them slowly oozes out of the sides of the vessel and evaporates. This evaporation cools the vessel and the water in it so that one may have the paradox of hot air and hot vessel and warm or hot water but by waiting a while he will get a comparatively cool drink from his faithful goola or porous water bottle. The ibreek or large porous pitcher is filled with water and set in the wind to cool the water for the family.

Then the "goofa" is seen everywhere. This is a coarse basket of pliable texture and is the Sudanese suitcase, traveling bag, market basket, gunny sack, bucket and wheelbarrow. In fact it is used for every packing and carrying purpose imaginable. Flour destined for Abyssinia is packed in "goofas." Our cook comes from market with a goofa full of meat and vegetables upon her head. When moving, the native put all their possessions in goofas. And laborers carry lime and sand and cement and bricks and dirt in goofas. These baskets cost a few cents but take the place of our things which cost many times as much.

Another device much used in Sudanese domestic economy is the mortar and pestle for grinding things. The native housekeeper does not have a beautiful iron mill in which to chop her meat and grind her coffee and sugar and spices and salt and dried vegetables but she uses a mortar and pestle of wood or brass and pounds these things to bits with them. The sugar of this country is not of the fine granulated sort seen in America but comes in cakes or heads of about 4 pounds weight and is as hard as rock. Often the missionary will have to wait a few minutes while the servant gets out the brass mortar and pounds up some sugar for his porridge or other food.

You ought to see the Sudanese washing machine. It consists usually of a large shallow pan of tin looking much like a huge pie pan with straight sides. Or if there is no pan, a small hollow in the hard soil of the river bank will do. This pan or hollow is filled with water and the clothes worked and pounded till supposedly clean when they are taken to the river or some clean water and rinsed. The missionaries have tried to teach these people to use washboards and washing machines and wringers but they generally decide it to be saving of nerves and energy to let them wash in their own old way, which consists of sitting flat on the ground and working the clothes about with the hands.

And how do these people get water? They get it by carrying it on their heads or on donkeys from the river or by getting it from wells, And how do they get water from wells, by means of a pump? Oh, no. They tie a leather pail or sack on a rope and lower it into the well and draw up the water by hand. This method has been in use in these regions since before the days of the Hebrew Patriarchs. After seeing one of these black women draw water with a leather bag one can understand the remark of the Samaritan woman to Jesus; "Sir, thou hast nothing with which to draw water with and the well is deep; from whence then hast thou that living water?"

After studying these people and their ways one is led to believe that while they need many other things badly, the thing they need most is certainly a saving knowledge of the Christ, and a supply of the living water which He alone can give.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE GREATEST HOLIDAY.

Christmas is the world's greatest holiday. In every nook and cranny of the civilized world the great day is looked forward to for weeks and celebrated when it comes with countless kind and loving acts. Even those who do not accept the divinity of Christ observe in joy and with glad and generous hearts the day which has been fixed as the anniversary of His Birth. Christmas is the universal holiday.

Christmas is the world's greatest holiday because it commemorates the world's greatest event. Nothing else has happened in all the long stretch of the history of mankind which has exercised any influence whatsoever upon humanity in its strivings to make itself better worth while—any influence whatsoever as compared with that of the coming of the man who gave us the Sermon on the Mount. All the achievements of all the savants of all the ages, all the triumphs of the leaders of men sink into utter insignificance beside the simple truths instilled into the human heart by the lowly man of Galilee. The proud strength of man, the towering intellect of man are not the primary forces which move the world and make the whole scheme of life worth all the trouble. The spirit is dominant. Upon the devoted practice of the teachings of Christ depend the happiness and the usefulness of the individual and the ultimate hope of the world.

* * *

THE NEW WORLD MOVEMENT CONGRESS

February 8-12, 1922, Pittsburgh, Pa.

Lest you fail to read the call to prayer as given on the fourth page of cover of this December issue, we again entreat the women of the Church who are concerned about the work of the Kingdom, to begin early, to make plans for this great event. The object is apparent to all that we have not *finished* giving our hearts to supplication and prayer in behalf of the great events of the "New World Movement."

The burden of taxation and the decline in values following a war are now weighing upon many. But we continue as the recepients of God's favor and gracious bounty. God has not failed us in His bountiful provision in this great land of America, and we dare not make excuses that are inconsistent with our indulgences. It is the Church of the Living God that must plan for the welfare of the Kingdom of Jesus Christ, and we must not lose sight of the fact that the realm of His Kingdom is beyond our own congregation. We are in the larger circle of opportunity and "Lest we Forget," we are to have a "Congress of Missions," to remind us of our privileges as well as our obligations. Missionary Societies of the United Presbyterian Church should plan early to have a program of prayer during that week of the "Congress of Missions"

All can not go to the "Congress of Missions" but all can pray that its purpose, fail not. It is only in this life time we serve, pray and give. Let us not fail in the blessed privilege of such a favor and duty.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE GIFTS THAT ENDURE.

"Carve your name high over shifting sands
Where the steadfast rocks defy decay—
All you can hold in your cold, dead hand
Is what you have given away.

Build you a pyramid skyward and stand
Gazed at by millions, cultured they say—
All you can hold in your cold, dead hand
Is what you have given away.

Count your wide conquests of sea and of land,
Heap up the gold, and hoard as you may—
All you can hold in your cold, dead hand
Is what you have given away.

---

*IF YOU WERE A HEATHEN WOMAN?

Reader! If you were one of the millions of heathen women!
Unwelcome at birth:
Untaught in childhood:
Unloved in wifehood:
Uncherished in widowhood:
Unprotected in old age:
Unlamented when dead.

What would you ask of the Christian women of America? "Think on these things." Phil. 4: 8.

You need only to hold up to view your own present condition in contrast with the sad picture of a legion of your sisters in heathen lands, to see that God is literally pouring out His richest blessings, both temporal and spiritual, upon you. *Are you correspondingly grateful?* Do you prove your gratitude with thank-offering that others may learn to know your Savior and love Him? *If not, why not?*

What invitation does God Give His people concerning Thank-Offering?

Listen to God's answer; Come near and bring Thank-Offerings into the house of the Lord. 2 Chron. 29: 31.

"Come near," don't stand afar off. Do not remain away from me. "Draw nigh unto me and I will draw nigh unto you."

"Come near"—that you may be conscious of My presence; that you may hear My voice speaking to you moment by moment.

"Come near"—that I may fill you with My Spirit, and thus make you fit for My use.

"Come near"— that I may know that you love to come.

The invitation gives no date. This shows that the way is always open to "come near" to God. No hours of limitation are given, such as are usually included in invitations from earthly friends. Hence, we are assured of a welcome at any hour, and that the Host, the Lord Himself, ever stands ready to receive His guests in His own house.

But are we to come near to our Lord empty handed? Again read the invitation: "Come near and bring Thank-Offerings."—Offerings of praise for Gods goodness, day by day; offerings of love and gratitude for the gift of His Son and for all the Father has done for the world through Him; offerings of gold and silver that through them others may learn how to draw near to Him.

This invitation is just as urgent to God's people today as it was two thousand years ago. It came to you as an individual. Your name and your address are carefully written down in God's record book.

What are you personally going to do with this invitation? It is a solemn question. If you accept, will you plan as the wise men of old, to bring your richest and best gifts to your Lord?

*Quotations from a Contribution by Mrs. Mary Clokey Porter to the Missionary Review of the World—November 1917.

THE WAY

"This is the way; walk ye in it" is a verse quite significant and worthy of meditation. There is a way to reach our objective in life whether it be hamlet, town or city, or the good things in the moral and intellectual realm. Likewise there is a way to the higher life. As well there is a road to all the unlovely and tainted things in the world. We must be choosers. The end reached depends upon the way we have gone, our

choice of ways making us either gainers

Perhaps there is no path more sought than the road to happiness and without doubt its sides have been strewn with evidences of disappointment. Could the trees bordering the roads edges but tell of the sighs and tears! The sign-board indicating the road had not been carefully read and the seekers took the wrong road or another way looked more inviting and the way was forsaken. They walked not in it. Robert Louis Stevenson talked about the road of the grateful heart. Poor sick man that he was, handicapped from birth by physical ailments, yet he talked of happiness. He recognized that joy and happiness follow in the wake of the certain way taken. "This is the way; walk ye in it."

Life is so bound up by selfishness. The present stringency in finances calls attention to our temporal needs. The cry is for bread, for a proper reduction in the prices of commodities necessary to comfort and well being. So insistent has this cry become that there is grave danger that our eyes become fastened on earth and the things of the earth. We are in danger of becoming earth worms.

There is a way to safety—the way of the grateful heart. It is the way of counting mercies and forgetting the sordid and unhappy things. When the crops of the year are gathered and the garners well filled, when provision rests on shelf and in storehouse—this is the case many places in spite of the straightened times; yes, when America's condition is compared with other lands, the fact of God's goodness to us cannot be denied— there is danger when we are well filled that self satisfaction and pride develop. How fitting then that the ingathering period calls our thoughts outward and upward!

It was a happy day for our United Presbyterian Church when the idea of the annual Thank-Offering was revived from ancient times and introduced into our yearly life. Only eternity can reveal what it has meant in this latter day. The way to happiness is by the path of unselfishness and grateful thanks outwardly expressed. Have you found the way? Are you walking in it.

"THE CHRISTMAS MISSIONARY OPPORTUNITY."

Early December and the 1921 Thank-Offerings are nearly all in the treasury. Shall we sit down and say our duty has been done? Do we feel that no further obligation awaits us? Surely not, 1922 is coming in sight! Now is the time to begin to bring success on another year's efforts and plans. There is no idle time for the Christian.

Soon the Christmas festival will be here. Does it suggest anything to us? Hear the message of another:

"Again the Christmas time draws near. Dost thou sigh for Bethlehem? Would'st thou that thine eyes might behold the glory of the star over Judea's plains? That thine ears might hear the music of the angel's song?

Condemnest thou the keeper of yon inn so overcrowded with meaner guests that no room was there for the Christ? Enviest thou the shepherds privileged to pay first tributes to the new born King? Thinkest thou that thy gifts would have shamed the rich treasure of the wise men, coulds't thou have hastened to Bethlehem to open thy treasures and lay at His feet?

Know then that the Christmas message brought it also a Christmas commission; that the angel said: "Behold I bring you good tidings of great joy" said also "which shall be to all the people."

Watch thou lest because of thy lack of zeal the light of Bethlehem star fall short "of all the people;" lest thy voice fail to reach the angel's song for those who have never heard. Search thine own heart lest in these days of overcrowding, it denies place to the Christ, and in its empty fullness of things it finds no room for His great Commission.

Know thou that thou may'st open at His feet today thy treasures and speed them on as messengers of His to bear the Christmas message to the millions for whom His Great Heart yearns who knows not that the Lord has come."

May we be thankful the year through

for God's great goodness to us in giving us a knowledge of truth and light as exemplified in His Son, our Savior.

Perhaps many of the readers of these pages have not heard of the dark days through which our Thank-Offering Secretary has recently passed. When the life of her beloved husband hung as it seemed in the balance for so many days, her heart was heavy. Now that the crisis seems to have passed and he is gradually, although very slowly recovering, life has taken on a different hue. We are all very grateful with Mrs. Milligan that God has shown his love and care in such a wonderful way. Every reader of this department will rejoice with our secretary and will appreciate more fully her efforts on behalf of the women of our church.

IDA B. LITTLE.

Acting for Mrs. O. H. Milligan, Thank-Offering Secretary.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.

At $25.00 Each.

From Sept. 25, 1921 to Oct. 15, 1921.

66. Mrs. W. G. Lane, 145 N 5th St., Cambridge, Ohio.
67. Mrs. Nannie Finney, By Women's Missionary Society, Mansfield, Ohio.
68. Mrs. S. H. Weed, 902 East 2nd St., Monmouth, Ill. By her children.
69. Miss Anna Tait, 333 South 6th St., Monmouth, Ill. By the 2nd Monmouth Y. W. M. S.
70. Mrs. W. W. Strase, Granite Falls, Wash. By Miss Lillie E. Strase.
71. Mrs. Elizabeth Hall, By her son, Mr. E. Hall.
72. Miss Mary Emma Titus, Brady Court, Sharon, Pa.
73. Mrs. L. C. Warnock, By her Sisters, "The Misses Rebecca and Margaret McElhinney."
74. Mrs. Robert Rae, Youngstown, Ohio.
75. Miss Bertha Moreth, N. S. Pittsburgh, Pa.
76. Mrs. C. C. Millison, Gujranwala, India. By the Missionaries societies of the 10th Church.
77. Mrs. D. W. Hogue, 1007 North Limestone St., Springfield Ohio.
78. Mrs. R. W. Dixon, 129 Maple St., Springfield Ohio. By her Daughter, Alice C. Dixon.
79. Mrs Elizabeth McCulloch, 18 East College Ave., Springfield, Ohio.
80. Miss Margaret Sturgeon, South Center Blvd., Springfield, Ohio.
81. Miss Ella T. Smith, Jamestown, Pa. By the Y. W. M. S. of Jamestown, Pa.

From Oct. 15, 1921 to Nov. 15, 1921

82. Miss Jane E. Wright, by the Women's Missionary Society of the Peters Creek Church, from her brother's estate..
83. Meta P. Cox, Bovina Center, N. Y. By her Mother.
84. Mrs. M. J. McDowell, Jamestown, Pa. By the Women's Missionary Society.
85. Mrs. F. S. Murdoch, Jamestown, Pa. By the Women's Missionary Society.
86. Mrs. Charles W. Tindall, Xenia, Ohio. By Mrs. George Moore.
87. Miss Anna B. Morrow, Xenia, Ohio. By Miss Mary Wilgus.
88. Mrs. Mary Rife Collins, Xenia, Ohio R. D.
89. Miss Margaret Goodman, Xenia, O. By Miss Hazel Flagg and Miss Lillian Dixon.
90. Miss Mary Hopkins, Xenia, Ohio. By Young Women's Society—1st Xenia.
91. Mrs. S. A. Ardrey, Columbus, Ohio.
92. Mrs. George H. Reid, Springfield, O. By. Sarah J. Reid.
93. Mrs. J. R. Wiley, Dayton, Ohio. By her Daughter, Stella B. Wiley.
94. Mrs. Herbert M. Tate, Spring Valley, Ohio.
95. Mrs. Thomas K. Prugh, Dayton, Ohio. R.D. 2.
96. Mrs. R. P. McWilliams, Sebring, O. Courtesy of the Women's Bible Class.
97. Mrs. Edwin Hibbs, Sebring, Ohio Courtesy of the Women of the Sebring Congregation.
98. Mrs. J. C. Coulter, Albia, Iowa. By her Sons.

100. Mrs. Emma Spott, Nora, Ohio. By Mrs. Pheobe McWilliams.
101. Miss Esther Cummings, By A Friend.
102. Mrs. M. M. Milford, Viola, Kans. By her sister-in-law Mrs. Martha E. Nelson.
103. Mrs. Nettie Moore, College Springs, Iowa.
104. Mrs. S. C. McLean, College Springs, Iowa.
105. Mrs. Gem I. Lytle, Wilkinsburg, Pa. By her Mother, Mrs. Jane E. Lytle.
106. Elsie Louise Aldrich, E. E. Pittsburg, Pa. By her Sister.
107. Miss Margaret Gamble, By the Young Women's Missionary Society of Jamestown, Pa.
108. Mrs. James Davidson, Wellsville. Ohio. By her husband.

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.
18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.
19. Mrs. J. C. Hare, of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
20. Miss Anna Wilson, of Pittsburgh, Pa.
21. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
22. Mrs. J. G. McCrory, New York. By her husband.
23. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
24. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.

MEMORIAL ROLL.

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife, Minnie G. Simpson.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "P ESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

NEW YOUNG WOMENS SOCIETIES.

Illinois Southern Presbyterial—Gibson Heights, True Blue Missionary Society—16 members; Pres. Miss Edna Moon, 4517 Oakland Ave., St. Louis, Mo.

Cleveland Presbyterial—South Youngstown, Girl's Missionary Society—26 members, Pres. Miss Martha Taggart, 119 W. Earl Ave., Youngstown, Ohio.

Chartiers Presbyterial—Marianna Gray Mission Circle, 2nd Washington; 32 members—Pres. Miss Helen Brownlee.

Philadelphia Presbyterial—12th Philadelphia Faith Reed Mission Circle, 22 members; Pres. Miss Katheryn Ross, 3043 D St. Philadelphia.

Keokuk Presbyterial—Columbus Junction, Mary E. Baird Circle, 15 members, Pres. Miss Lula Rose Orr.

Rock Island Presbyterial—Oak Grove, Elizabeth McMillen Mission Circle; 16 members. Pres. Miss Charlotte Bladel.

Have you organized a Y. W. society or a mission circle since last April? If so, have you given in a full report of it? Remember we want a net gain of 50 Young Women's societies and Mission Circles. Lets try to get them.

"TRUE BLUE."

She was an unpretentious little woman as to stature, plain of face and dress. Her manner was quiet and unassuming. Her life was, for the most part, confined to the home with its round of duties, yet the magic of her life could not be bound by four walls. It reached out. It permeated the neighborhood. It touched points further removed and all who knew her united in pronouncing her "true blue."

She is but a memory now for the cold blasts of twenty and five winters have blown over her resting place and the hot rays of the sun beat down on it for twenty five summers. But her memory is fragrant still to those who knew her for she was "true blue."

What were some of her characteristics? What made her so lovely? Her smile,—how it gladdened the heart! Then her voice,—it seemed to be full of laughter. The girlish heart was always appealed to by her appreciation of the beautiful. She noticed the pretty dress or hat and commented on its beauty. She was gentle, a real gentle-woman She courted friendship by her interest in others. Your problem was her problem, if yours was but a child's. She kept in tune with youth. She was both just and generous, according a hearty welcome to all who were her guests. She had charity for all—malice toward none. Unselfishness and faithfulness were marked characteristics. She lived for others and her children and friends rise up to call her blessed.

But what possible effect can this life have on your life? The most of you never saw her or knew her, but her example is worthy of emulation. If your congregations were made up of such as she, what happy pastors there would be! If such a spirit permeated the lives of the women and young women of our churches, how many words would be left unsaid, how many hearts encouraged. Has it occured to you how this "true blue" life might influence the work in the local society; how it might find many a life ready to serve where called?

We are much concerned about the life now being lived yet, "lest we forget" just how we should live and how life may be lived successfully, may we turn

back in thought to those whose lives were full of beauty and usefulness; lives that were "true blue." IDA B. LITTLE.

MORE ABOUT PASRUR GIRL'S BOARDING SCHOOL.

Dear Readers of the Magazine:

One morning in March, 1900 as I came out of my dressing room I found a woman and her three children sitting on the veranda. She had come from a village fifteen miles away. When I inquired about her business, she told me this story: "We are starving. We have had nothing to eat now for four days, except the meat we got from the bones of the cattle my husband bought for their hides. The cattle are starving, too, and are being killed for their hides. I could not endure longer hearing my children crying for food, so I came. Please give me something to do, and feed my little girls."

From the way the children ate the bread and pulse set before them I was convinced that they were very hungry.

Soon other parents came from other villages begging me to save their children from starvation. In a short time I had a family of eighteen little girls in my home. I did with less food myself, and did without everything I possibly could in order to share my salary with the little ones. It was just wonderful, too, how God blessed what I had and made the money reach from month to month.

The woman who first came with her little girls became the care taker of all the little ones, and thus earned her own bread. A Self Support Pastor, who lived and labored in the part stricken by famine, was given temporary charge of the Congregation in the city, and also assisted me in the work of the day school for the girls. Thus without any planning on the part of the mission or missionary, but in the Providence of God, The Industrial Home for Girls—now the Girl's Boarding School of Pasrur was opened.

At this time Central India was being visited by the worst famine for many years. Not thousands, nor tens of thousands, but millions of people were dying.

Dreadful reports were being published by Government Officials and Missionaries of the sufferings of the people. Your correspondent felt led to make a trip down country to see for herself what the conditions were, so as to present the needs of these stricken people to those who might help.

I saw people dying everywhere, and little children holding up their thin little hands and crying for bread and water. Missionaries were working very hard but were not able to care for all. I returned home fully determined that we as a Mission and Church must have a part in saving some of the poor people.

The Mission was meeting when I returned home, and I was asked to tell my story. Hearts were stirred to the depths. I was authorized to write my story for the Church and to appeal for help—and in faith that the home Church would do her part, the Mission authorized me to secure at least 300 children. As a result of the appeal Rs. 40,000 came into our hands for relief work. Feeding camps were opened in the stricken area and children gathered up, and when permission was given by the Government these were brought to the Panjab—the boys to Gujranwala and the girls to Pasrur.

Money from the Famine Relief Funds was used in erecting suitable quarters for the children and instructors. Ere we had rescued as many children as the Mission had instructed us to get the Government forbid the children being removed from their own Province.

Again in 1902 a sore famine came in South-West India, and again your Missionary visited the stricken parts, and opened up a feeding camp for the little orphan children, and at that time brought away two car loads of the needy ones. The girls came to Pasrur. There was now 180 in the Home and every available space in school and Missionary's bungalow was full. There was nothing left to do but to enlarge the building. On the best side to enlarge there was a public road, and beyond some land belonging to the Mission. The children and I prayed that God would put it into the heart of the officials to exchange the road for some land beyond,

and thus enable us to build to best advantage. We prayed for some time and then applied for the exchange. We found favor in the eyes of those who had the right to give our request, and in a short time the road was ours. With the Government sanctioned papers in our hands, we gathered together for a praise and thanksgiving meeting. When the men who were sent to make the exchange asked us about what we wanted, they said, "Miss Sahiba, how did you get the Government officials to sanction the exchange? Who ever heard of them giving up a road before." I said, "Friends, this is all in answer to prayer. The children and I asked God for this road and He put it into the hearts of the Government people to give it to us."

At once we began plans for enlargement. This time our plan included suitable class rooms, a hall and quarters for teachers, and separate cottages for families of children, and thus the cottage system for housing our girls in our Boarding Schools was initiated.

Ever a lover of the dear children

EMMA DEAN ANDERSON.

1881! IS YOURS OLDER?

De Lancey, New York, Oct. 13, 1921.

Under the faithful instruction of Mrs. Nannie Currie, the primary teacher in the Sabbath School at New California, Ohio, (then under Sidney, now under Xenia Presbytery) her older pupils asked to have a Mission Band. Mrs. Currie had told her pupils that in some places the children were having a missionary society of their own. Shortly after I went there as the pastor's wife, Mrs. Currie sent the children to ask me to organize a Mission Band. Our first meeting to talk the matter over was in May and we organized in June 1881.

I carried the work alone for a few years. Then Mrs. Charley Comstock was president and I was assistant until at the end of fifteen years I moved away. The Band still continued for a number of years, but I have no knowledge of it since then.

Two of our Band are on the mission field. Mrs. R. W. Walker of Egypt and Laura Cleland of India. Mrs. Walker's sister, Jeannette McCrory also attended, but as she was quite small perhaps it wouldn't be fair to count her as fruit of that Band. MRS. E. E. CLELAND.

Note: When was your young women's work begun, reader? Was it as early as 1876. May we hear from any such societies—Editor.

AN EARLY BAND—MORE THAN FIFTY YEARS!

"As I rummaged through the attic
Listening to the falling rain
As it pattered on the shingles
And against the window pane.

Peeping over chests and boxes
Which with dust were thickly spread
Saw I in the fartherest corner"
Not a trundle bed—but a box containing old photos.

One of the photos, taken over fifty years ago, was of a Sabbath School class, Miss Nannie Lee, the teacher, in the center. At the picture I looked long. At first my feeling was one of sadness, then joy and then hope. Sad that I had not been more responsive to the instruction given and that I had not appreciated the

friendship of Miss Lee and also of the girls; joy because I had Miss Lee as a teacher and the girls as friends and also the pleasure in the Sabbath School hour; hope—I perhaps would never see them again here, "But strong was the feeling within me that sometime I shall see the faces I have never forgotten.

Top row; Elizabeth Wright, Janey McConnell, Myra Graham (Gibson) dead.

2nd row; Minnie Graham (Bryson), Miss Lee, teacher, ——name forgotten.

3rd row; Flora Brownlee (dead) Hannah Beatty, Mary Martin belonging to the class but not with us when the picture was taken.

Miss Lee and others organized a society with our class as a nuclues, which we called the "Band of Hope." It has been suggested to me that perhaps this was the first or among the first such organization in our denomination. We held our meetings in the back of the auditorium of the old Second Church, Monmouth, Illinois, in the elevated seats used by the choir. We met once a month and had short business meetings and afterwards religious exercises. I can not say that we at first enjoyed doing our part nor were we very strongly encouraged by the older people, but with such faithful leadership we soon learned to overcome our timidity.

Our singing was our weak point. I imagine I can hear it yet!

Two missionaries, Mrs. Harvey and Miss McKeown, gave us talks on their work.

The day Miss Lee left us we were a red eyed set, not fit to remain for church service. At one time our class gave in dialogue form a description of the New Jerusalem from verses in Revelations and 1. Cor. 2:9. Someone asked the questions and we answered with the verses. The verses we learned then. "Never can they be forgotten.

Deep are they in memory riven" Showing the beneficial results of such exercises.

Mrs. W. B. Bryson
Xenia, Ohio, 2nd Church.

Note: The exercises alluded to is ommitted for lack of space. Should there be a general demand for it in print, when the opportunity offers, it can be done. —Editor.

Extracts from a letter of Dora B. Whitely, Principle of Pasrur Girl's Boarding School.

We opened up again last Friday, September 30th and already we have 149 boarders. I feel like the old woman who lived in the shoe! We have 27 new ones, but four of them have been in other schools. There are still quite a number of old ones who have not come, and we are daily watching and praying for their return. We know of several who have moved to other districts so will not be returning, but for the few remaining we are anxiously waiting.

It is some task to get enough bedding and clothing. It is much easier to feed them for they prepare that themselves, but it takes so long to get the bedding together. Before school closed we had all of the bedding cleaned ready for the winter. We have to get some new beds, comforts and the small mats which they put on under the mattresses.

The teachers were back on time and are hard at work. They do so much work besides their teaching, else we would never get through. Tomorrow two teachers and I expect to again take up our work with the women in the city. Every week we have a meeting with the Christian women of one of the wards. One teacher meets with the women and the other with the children, and I go from house to house calling them. We hope to get some new day pupils for the school from this ward.

Pasrur, Oct. 4, 1921.

THE MISSIONARY SOCIETY THAT IS WORTH WHILE.

In the preparation of food for our tables, it is necessary that it be properly seasoned, else it would be unpalatable and tasteless. No one would for a moment think it was not worth while to put the proper ingredients together, or that it was too much trouble to make it tasty just for folks.

Our Missionary meetings are more worth while when they have at least a fair proportion of three elements:

Put Spirit in your devotion. Put

study on your program. Put energy and heart in your business and you will be repaid.

The devotional life has often been compared to the electric current; it is getting in touch with power. What was dark, becomes light. What seemed inanimate becomes alive and full of energy.

In cooking we use the same vegetables and fruits that have always been in our gardens, yet we do not think we spoil them when we serve them in a little different form day after day.

God's word is full of beautiful and helpful messages; it never grows old. The more we study it the better we love it. There may be some who have not discovered many of its treasures. Select some five gems and have some one who reads well, but is afraid to speak in public, read them. At least two things will be accomplished, the audience will be pleased and the giver blessed.

Those who are blessed with the gift of song, can always bring joy and comfort where ever there is an opportunity. In every circle there are lonely hearts and some heavy ones. Use this ingredient, song, as a bit of comfort and cheer; not the flighty, careless songs, but the beautiful helpful ones.

Do you seek to draw into your circle the careless and indifferent ones? Many methods have been tried and have proved a failure.

Here is a receipe that has never known failure, Jesus said, "And I, if I be lifted up will draw all men unto me." We need to use this ingredient very generously, for what would the womanhood of this land be without Him.

It will also eliminate any difficulty if we should be asked to speak to our Father in public, for we love to talk to those we love and admire, where ever we have an opportunity.

Did you ever think how thankful you should be that there is a great deal of land that is still not conquered, and remains to be possessed? Wouldn't it be an insipid life if every thing was done that needs to be done? We are made to struggle, not to loiter. "Go work today" is a command for today.

Widen the circle of your acquaintance by studying the customs and habits and conditions of the peoples in non-Christian lands.

Wherein do we differ from them? Is this ingredient Christ Jesus essential, and should it be passed on the other side of the world?

Many persons are fond of antique furniture. Just so it has reached a good age, it matters not where it has been located or what its history. Folks are of more value and, much more interesting than *things*. It has been said that we should all have a hobby. Why not choose the study of missions? Perhaps we have a scanty knowledge of the background of our foreign born neighbor. If we had a knowledge of his past environment we would be more sympathetic and helpful.

It is so easy to forget that at the very longest period of time, it has not been many generations since our own ancestors were living very simply and perhaps crudely.

These studies will help us to recall the one ingredient that was stirred into their hearts and made of them strong men and women.

Our minds having become more enlightened, our hearts will respond in action. We will be anxious to apply the Golden Rule to those at home and across the sea. We will desire to give as the Lord has prospered us, and it will not be grudgingly but cheerfully given. "For what have we, that we have not received, and having received it why should we boast."

Is it not worth while to "Study to show thyself approved unto God, a workman that needeth not to be ashamed?"

BERTHA V. CALDWELL.
Second Washington Y. W. M. S.
Washington, Pa.

IS IT ADVANTAGEOUS?

We hear the subject of over organization frequently discussed.

Many young women seem to feel that such a state of affairs carries with it disaster, hence they refuse to ally themselves with a missionary organization or if they have already joined a society,

they make no effort to be boosters or even ordinary workers. There should be a reason for the existence of an organization whether it relates to community, church or world affairs. A few reasons for the existence of the Young Women's Missionary Society, discussed at some length, are found under the general theme:

IS THERE A PLACE FOR THE YOUNG WOMAN'S MISSIONARY SOCIETY IN MOST CONGREGATIONS?

IDA B. LITTLE.

IS IT ADVANTAGEOUS?

There are today, in our church at home, almost ten thousand young people enjoying the advantages of a Young Women's Missionary Society. As we come together from month to month, meeting socially, spiritually and intellectually, do we ever stop to consider what they are missing who belong to congregations where there are no such societies?

Young people everywhere enjoy the society of one another. They love to discuss and compare their ideas, interests and activities. As we pass the crowd of school girls—girls in their teens, excitedly discussing their studies and school affairs how enthusiastic they are! Some of these same girls are found in our young women's societies. What wonderful work will be accomplished for His cause with these girls just as interested in their missionary work. You will also find in the young womens' society the young business women and the house keepers, each of whom gets much pleasure comparing her work and methods with those of her fellow member. From the social viewpoint the young women's society is a great advantage.

Our young women meet in a common cause. They bring their gifts and talents to be used of God in promoting missionary work in the church. It is a great cause and banded together with unity of purpose, energy and enthusiasm are developed. This unity of purpose incites loyalty—loyalty to God and one another. Such is not likely to be the case where one works alone. We love to work with others, to enjoy fellowship with others. Our activities are greater and success more assured.

Many people are indifferent regarding missions. Not so the members of missionary societies. Ignorance is the mother of Indifference and in our societies we learn much about the foreign field. The specific knowledge relating to the little Hindu boy and girl creates a greater interest in their needs and incites to greater work in the missionary cause. In studying from one book concerning a certain country and its people other books will need to be used as reference and so the literary side of the students will be developed. It is not probable that the minds of young people will otherwise turn to books of this character. The youth of today craves the lighter and more fickle literature.

In some congregations it is impossible to have Junior Societies owing to a dearth of leaders. Where there is a young women's society the great advantage of having trained leaders is apparent. Leadership has been developed in the society. The members, having knowledge of the fields and their needs, and of the great necessity of leading others to the same end are willing to train them. The whole church needs greater zeal for missions and the early training of the young is one of the means of assuring it.

The influence of a live wide awake missionary society is far reaching. The good accomplished spreads everywhere. It reaches far off heathen land and the church at large and the community at home.

How proud the pastor of such a society might be! How he can rely on it to help him! One society keeps flowers in the pulpit each Sabbath; another serves at social functions in the church when called upon; still another stands ready to act as decorating committee on any occasion needed.

"That our daughters may be cornerstones." A great responsibility has been placed upon the women of the church. There is a place and a work for each one of us. As God has endowed us with gifts for this work, may we each be willing to use them in a life of service for Him.

MRS. A. W. EDITH K. LOVE.

in orders now and the cycles will be sent out as ooon as received from the printers.

Only a few have as yet sent in their report of the "School of Missions." Please do not forget this duty as we desire to have as complete a return as possible of the mission study work of the year. The report blank is on the back of the leaflet sent out with each package, entitled, "School of Missions." If any have lost this report another can be obtained on request at this office.

TEMPERANCE DEPARTMENT.

DEPARTMENT OF TEMPERANCE AND REFORM.

Mrs. W. P. Wiegering, Secretary.

For the last six months of our Church year, beginning with November, each Women's Missionary Society will receive from this department a little bulletin of the latest Reform News. It will be sent to the President of the society with the request that she will appoint a woman to read it carefully and bring to each meeting a report, or if she desires can use in response to roll call. As only one copy will be sent to each Congregation, it is requested that the Women's Missionary Society see that the Young Women's Missionary Society share in the use of the Bulletin.

The following leaflets will be available after Jan 1. 1922. These leaflets are free for postage.

A Story of Utah.
Mormon Women.
The Indictment Against Mormonism.
The Life of a Mormon Girl.
Tourists in Utah.
Tragedies of Mormon Life.
Womanhood and Polygamy.
Facts About Alcohol.
Bible Reading Temperance.
How and Why The Navy Went Dry.
The New America.
The Sabbath.
What the Bible Says about Temperance.
Clean Up the Movies.
The Evolution of the Dance.
How Ralph Stopped Smoking.
Anti-Cigaret Stories.
Facts About Tobacco.
If Women Should Smoke.
Recitations for Juniors.

VISIT TO THE GIRL'S BOARDING SCHOOL, KHARTUM, NORTH

Ever since we got off the boat at Port Said we have been trying to find someone unhappy among our missionaries There is plenty of unhappiness over here, but not among our missionaries, and least of all in Khartum, North. My, what a fine time we had at this school! What did we have to eat? We promised not to tell, but we did have roast lamb, mashed potatoes and the best gravy, stewed corn, stewed tomatoes and apple pie—pieces half as big as your plate, and some one ate two pieces—not I either. Was anyone unhappy? Not on your life! Would like to tell those who knew Miss Elsie Grove and her sister, Miss Una Coie and her sister, and Miss MacKensie that each one of them looks ten years younger than when we told them goodbye in America.

We want to tell you, too, that these ladies took us for a motor boat ride up the Sobat River to view the riuns of an ancient city. They tell us that there were twelve Christian Churches here in the year A. D. 900, as many churches as are now in this whole country, but all gone because the people forgot God. It is a terrible thing to let go of God. There is a lot of letting go of God in our own United States today. Future generations may read the story in the ruins of our cities. *Remember the Sabbath Day to keep it Holy.*

FRED C. MACMILLAN.

Enroute visiting Our Mission Fields.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

On the "City of Valencia" sailing, October 19, the last members of our missionaries, elected for this year, sailed for their respective fields. The party consisted of Mr. and Mrs. David Henry going to Abyssinia; Prof. C. A. Stewart, going to India; Miss Frances Turk, going to Khartu... North, Sudan; and Miss Zarra S. Hoon, going to India. Pray for the comfort and safety of these friends, during every day of the journey.

Replies have been received that the party which sailed October 21, reached Port Said in safety, several of them going on to Egypt, others to the Sudan, and still others on to India. Dr. Hunsberger sails for India from England, December 14th. You will remember that she, with the doctors of the Foreign Board was taking a course in tropical diseases and their remedies, which she writes has been of great benefit. We regretted that she would not get to India in time for the Annual Meeting, but decided the benefit she would receive from this post-graduate course of study would more than compensate for the loss of the Annual Meeting.

Late advices from India report that the Sialkot Convention was not as largely attended this year as usual, owing to plague having suddenly broken out, but about one thousand were present every day. Much time was spent in prayer, the prayer-room being hardly ever empty, either day or night. A great blessing was received, and the evident presence of the Holy Spirit was felt by all.

Mrs. Ewing, widow of Dr. Ewing of Egypt, celebrated her ninetieth birthday lately, at the home of Mrs. Harvey in Cairo. A happy company of missionaries were present, to rejoice with her at being spared for so many years in the service of the Master.

Our new young ladies who went to Cairo were delighted with the Young Ladies Home, as it is called, in Shubra under the competent supervision of Mrs. Coventry.

A convention of Bible Women was held in Cairo recently, and the meals were all served in the garden of the Young Ladies' Home, a hundred being served at a time. Those who have been members of this family for the past year will now be separated and sent to their different locations; they leave with regret and happy memories of a very delightful year spent in the study of the language and in fellowship with each other.

Letters from the Sudan tell of the public baptism of two of our girls in our school at Khartum North, who were Moslems. One other is being persecuted because she refused to marry an old man that they provided for her, and desires to be baptized. Pray for all those who, at great sacrifice, are preparing to publicly acknowledge Jesus Christ as Savior and Lord.

Another very important matter for special prayer is our New World Congress to be held the second week in February, 1922, in Pittsburgh. Congregations everywhere are urged to send delegates. All the Boards are arranging for exhibits, and the best speakers to be found anywhere are expected to be on the program. Pray that the Spirit may be present in power, and that our whole church may be revived.

Will all the young ladies who are considering foreign service as life work, please get in touch with the Foreign Secretary as early as possible? It takes so long to get permits to enter the several countries, medical examinations, etc. that we would hope to begin as early as possible. We will agree to send all who offer and measure up to our requirements, next September. Pray that the Lord may thrust out into these needy fields the very best young women to be found.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Mr. Matthews reports the attendance for last month has been small. The Indians have had three threshing machines at work threshing their harvest. They have had no help from the government farmer and being left to themselves have had many delays because of breakdowns, etc. Those who are not working on the machines have been hauling to the railroad the wheat they have threshed, and then many of them go out on different errands, remaining away for days.

We have been working on the well for some time. Twelve feet have been added to the depth. The last ten has been through rock and has been slow, hard work. The flow of water has not increased very much. We hope for better things however. The day school has not been supplied with a teacher as yet, although school should have opened on Sept. 15th.

The report from Mr. Barr is more encouraging considering the fact so many of our Indians are away gathering huckleberries, gathering in their winter supply of fish, etc. Our church services have been quite well attended. It will be some time yet, before all are back home. The weather is so fine for them to be away working.

The school opened with 90 present and 12 or 15 more are expected.

The Indian room and the bed room above have been newly papered and some painting done. Expense for material, $13.75. Mr. and Mrs. Barr did the work.

Mr. Barr reports that last Sabbath there were 105 present in the morning and 17 in the afternoon. He writes: I thought the older Indians would want to drop the Sabbath School after preaching in the afternoon as the days grow shorter, but they voted to commence preaching service at 1 P. M. and continue Sabbath School. It is hard to get them together on time. Many of them don't keep their time pieces correct.

We hope to have a weeks meetings beginning about the 22nd.

The collections for the past month amounted to $13.00. $6.75 from the congregation and $6.43 from Sabbath School. This money is sent to Mrs. J. B. Hill.

There are 110 children now in the boarding school. We think they are giving considerable better attention to religious instruction now than last spring. We are praying that the seed of the word may yield a good harvest.

All the children except the small ones attend the Sabbath evening and Wednesday prayer meeting services. Last Sabbath night there were more government employees and English speaking Indians out than usual.

Our attendance numbered 80.

The new building at Tama is progressing rapidly. The Indians promised to do the excavating and hauling. They have already done $75 worth of work and have given it most cheerfully.

A commission was appointed by Cedar Rapids Presbytery to co-operate with the Women's Board. This commission with Rev. R. G. Smith will act as a building committee.

The Clarion congregation have first place in donations. A bell weighing 600 lbs. has been given by them for the New Chapel.

Every Indian that comes along tries to lift it. They call it the "Big Ben" they can't pronounce "L" and call it "n".

The contractors are rushing the work. they have a good big force and each one is a live wire. They are anxious to get the building well under way before bad weather sets in.

The Indians are looking forward with great pleasure to the completion of the church building where they will have a place to worship like the white man.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 206 Lexington Ave., Aspinwall, Pa.

THE LITTLE LIGHT BEARER CIRCLE.

Solomon said "Train up a child in the way he should go, and when he is old he will not depart from it.

"Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

These two passages were spoken by the two wisest men of the ages, many centuries apart. What message do they have for us who are interested in the children of the church.

Solomon realized the necessity of early training and the lasting effect of what a child learns when he is young. Christ loved, and still loves the little children and wants them among His followers.

Educators for many years have advised the beginning of the education when the mind is plastic and the heart easily led. Why not begin the training of our children for Christ and service when they are babies, that they may enjoy a full life and that He might have a full measure of love and service.

In a few years this generation will pass away, and the babies of today will be the leaders of to-morrow, both in the spiritual and the material world. How are they going to lead?

In the last half century, the Christian Church has made wonderful strides in missionary efficiency. What progress is made in the next fifty years depends on how our babies and youth are being trained today. Every mother in the Missionary Society would mean every child learning from his mother's lips Christs great commission, "Go ye into all the world and preach the gospel." But all mothers are not missionary in spirit, so the babies miss that part of their training.

It is left then, for us who are workers in the church, to start this training of the babies in the love Christ has for them and their responsibility for other babies who know Him not. How can we do this, you ask. By forming a Little Light Bearers Circle in your church.

Christ said "Suffer the little ones to come unto me." Did He mean only the little ones of the Christian countries? Did he not mean also the little brown or black or yellow babies who struggle for existence under such terrible difficulties to whom Christ is unknown, and "home' not a place of love and comfort and protection. "God so loved the world." Does not that include these poor forlorn heathen children?

How are they going to come if they believe on Him of whom they have not heard?"

If our babies are taught to lisp a prayer and to drop in a penny for "the other baby and are so trained to think missionary thoughts along with the many other right thoughts by which mother is hoping to build up his character, is there any doubt as the result as he grows into manhood?

What more fitting than that the child reared among all the blessings of a Christian home—the tender, intelligent love of an educated Christian mother, the skilled physician, the healthful surroundings of a Christian community—should help the child whose mother does not know enough to keep him clean, or who has no money for a doctor even if she knew where to find one.

How can our babies help, you ask? By simply giving twenty-five cents a year. Not very much, you say. But form the children in your church into a Little Light Bearer Circle, children from birth to six years of age,—get the mothers interested, and see what you can do. You will soon find them—mothers and babies— eager and anxious to help "the other babies" and the first seeds sown for future missionary efficiency.

For the last few years, the Little Light Bearers fund has gone to the support of the work in the Babies Ward in Sialkot Hospital, India, and has helped to bring health and what is better still, the knowledge of Christ and the Light of the Gospel to hundreds of those of whom He said "of such is the Kingdom of Heaven."

MRS. J. W. HARTLEY

NOTE.

Invitations to Little Light Bearer's Party, Post card form, 2 cents each; 20 cents per dozen. Letter form, with envelope, 3 cents each; 30 cents per dozen. Mite box, free. Promotion certificate, 3 cents each; 30 cents per dozen. Enrollment cards, 3 cents each; 30 cents per dozen. Record book, 3 cents.

30th Anniversary.

A Poster on the 30th Anniversary of Junior Work will be sent to every congregation during the month of November.

Please hang this Poster in some good place in your church and keep it up until after the Convention of the Women's General Missionary Society in New Castle, Pa. next May.

In addition to the Poster we have a little pink celluloid button for the children to wear. These are absolutely free; the only requirement is that you write for the number you can use and get the children to wear them, also until next May. You do not need to have a Junior Missionary Society in order to to get the buttons, but we hope that the wearing of the buttons will induce every congregation to see that there is a Junior Society in force.

AIM for 1921-1922 is 100% organization. Can it be done? YES and YES and Yes!

Reader, will you do your part to help us reach the goal?

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

Parsonage Repayments From May 24, to July 18, 1921

Gary, Ind.	$ 58.28
Montrose Ave., Chicago, Ill.	90.00
Twelfth, Philadelphia, Pa.	70.63
East Toledo, O.	23.55
Oneonta, .N Y.	27.75
Monessen, Pa.	80.04
Economy, Ambridge, Pa.	26.00
Moundsville, W. Va.	70.62
Tulsa, Oklahoma	82.40
First Cincinnati, Ohio	30.00
Albia, Iowa	69.38
Assuit, Egypt	388.50
Albia, Iowa	69.38
Page Centre, Iowa	12.10
First Akron, Ohio	117.71
Grinnell, Iowa	55.50
Burlington, Washington	47.18
East Toledo, Ohio	23.55
Economy, Ambridge, Pa.	26.00
Lakewood, Cleveland, Ohio	141.25
First San Antonio, Texas	83.33
Oskaloosa, Iowa	51.34
Brownlee Woods, Youngstown, O.	154.68
Eleventh, Pittsburgh, Pa.	159.00
College Hill, Witchita, Kans.	88.28
Fairhill, Philadelphia, Pa	54.00
Second East Liverpool, Ohio	240.74
Cuyahoga Falls, O.	82.41
	$2423.50

Parsonage Repayments From July 19, to August 24, 1921

Oakland, Cal.	$ 37.00
Oklahoma City, Okla.	30.26
Second Cleveland, Ohio	154.67
Jetmore, Kansas	13.38
Prosser, Wash.	44.40
Military Ave., Detroit, Mich.	80.04
Gary, Ind.	43.08
Roberts, Idaho,	27.75
Montrose, Colo,	70.63
Creston, Iowa	55.50
First Cincinnati, Ohio	30.00
East Toledo, Ohio	23.55
Brooklyn, Cleveland, Ohio	82.40
Knoxville, Pittsburgh, Pa.	70.62
Economy, Ambridge, Pa.	26.00
Zenith, Kansas	22.50
West Side, Monmouth, Ill.	83.25
East Mansfield, Ohio	35.00
Allison Park, Pa.	312.99
Third St. Louis, Mo.	94.17
Ontario, Oregon	58.86
Assiut, Egypt	442.06
Second Spokane, Wash.	800.00
Oakland, Cal.	37.00
Hepburn, Iowa	117.50
Monroe Memorial, Akron, Ohio	50.00
Meridan, Pa.	61.05
Olathe, Colo.	55.50
Garfield B'lv'd, Chicago, Ill.	41.63
Boulevard, Phila. Pa.	82.40
East Toledo, Ohio	23.55

Omdurman, Sudan	194.25
Ewing, Nebr.	55.50
Oakland, Cal.	18.50
Cincinninnati, O.	30.00
	$3405.19

Parsonage Repayments For Month of September, 1921

McClellan Heights, Davenport, Ia.	$ 24.74
Twelfth Philadelphia, Pa.	70.63
Lansingville, Youngstown, O.	212.14
North Ave., Baltimore, Md.	77.70
Olympic Court, Seattle, Wash.	75.29
Moundsville, W. Va.	70.63
Norfolk, W. Va.	164.79
Montrose Ave., Chicago	90.00
Rochester, Pa.	155.40
Shedd, Oregon	38.85
Fairhill, Philadelphia, Pa.	109.75
Zelienople, Pa.	55.50
Weiser, Idaho	75.34
First Akron, O.	117.71
Fourth Akron, O.	200.00
Donora, Pa.	100.00
Third Seattle, Wash.	50.00
Schenectady, N. Y.	448.24
San Antonio, Texas	83.45
Economy, Ambridge, Pa.	26.00
Monessen, Pa.	80.04
Benton Lawn, Kansas City, Mo.	1242.98
	$3569.18

MISCELLANEOUS GIFTS
July, August and September.

Warmspring Congregation and S. S.	$ 28.75
Mrs. Ada Reber	15.00
Lois Buchanan Circle	20.00
Girl's Class, Spirit Lake	40.00
Ella Hess	20.00
Unknown Friend	25.00
Miss Dickson	5.00
Matthews Hardware Co.	50.00
Camden Committee	110.00
Mrs. Graham	6.00
Second Xenia	20.00
J. Finlay Legacy	100.00
Luxor Y. W. M. S.	35.00
Try Circle S. S. Class	5.00
A friend	5.00
Highland W. M. S.	42.00
A friend	50.00
Morning Sun W. M. S.	15.00
King's Daughters Class, Fowler	6.50
Women's Bible Class, Sewickley	25.00
James Patterson Legacy	500.00
	$1123.25

HOME MISSIONARIES

AMERICAN INDIANS.

Warm Springs, Oregon ..... Rev. R. H. Barr
Simnasho, Oregon ..... Rev. W. A. Matthews
Tama, Iowa ..... Rev. R. G. Smith

All parcel post packages should be addressed to Rev. R. H. Barr, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. R. H. Barr, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

WORKERS AMONG THE ALIENS.

Miss Irene Mechlin ..... Pittsburgh, Pa.
Miss Grace Welch ..... Burgettstown, Ia.
Miss Romain Russell .... Hickory, Pa.
Miss Margaret Heazlett .....N. S. Pittsburgh, Pa.
Miss Ella Montgomery .....Alliance, Ohio
Miss Ruth Findley ..... Denver, Colo.
Miss Laura Sawhill ..... Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....Portland, Ore
Mrs. Ada M. Tracy, ... Los Angeles, Calif.
Miss Irma G. Allen ..... Inglewood, Calif.

THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin .....Frenchburg, Ky.
Rev. and Mrs. W. P. Gordon .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. ..... Frenchburg, Ky.
Miss Elizabeth McMillan, (Matron) .. Frenchburg, Ky.
Mrs. Elizabeth Kensett, (Assistant Matron) Frenchburg, Ky.

TEACHERS.

Miss Bess Lucas ..... Frenchburg, Ky.
Miss Ruth Bemis ..... Frenchburg, Ky.
Miss Margaret Jones ..... Frenchburg, Ky.
Miss Margaret Peebles ..... Frenchburg, Ky.
Miss Fay Edmiston ..... Frenchburg, Ky.
Miss Isabelle Thomson ..... Frenchburg, Ky.
Miss Belle Smith ..... Frenchburg, Ky.
Miss Ada St. Clair ..... Frenchburg, Ky.
Miss Lorena Stewart ..... Frenchburg, Ky.
Miss Frances Magee (Music) ....., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, Rev. W. J. Giffen, Frenchburg, Ky., via Rothwell Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—W. E. Dotson.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER

"Away in heathen lands they wondered how
Their simple words had power:
At home—the Christians two and three
Had met to pray an hour."

Hour of Prayer—Tuesday, 10 A. M.

54 Tuesday Prayer Groups

Weekly or Monthly.

Wanted 10,000 Women.

How many women in your society following the Bible Reading daily?

Too many inquiries have come that seem to indicate *you* did not notice the reading and question begun in the September Magazine, printed in the Young Women's Department. Did your society fail to take it up? Begin NOW.

Report the number reading to Miss Kate Hill, Grinnell, Iowa.

MAGAZINE WEEK.

Goal—16,500 New Subscribers.

WHAT IS YOUR GOAL?

Did you reach it? **How?**

Did you fail? **Why?**

The goal is the Minimum Goal. Ottawa, Kansas has a Magazine in every home. How was it accomplished?

A delegate from Garnett Presbytery who felt responsible for recommendation X.

A president who made a plan and worked it.

Earnestness, enthusiasm—energy will accomplish the impossible.

Plans, purpose and P E P will reach the goal. K. A. H.

Ottawa, Kansas is the first and only society reporting a Magazine in every home. Why not try their plan of a Magazine Fund?

Reports slowly coming in of successful work. No failures have been reported. Indeed every report received tells of a larger number of new subscribers than was fixed as their goal.

Jefferson in Kiskiminetas Presbytery had four as their goal and report ten. Freeport was to get ten and they report fifteen.

What is your increase? Some of you did not even try. The most barren field will produce something if cultivated. You can do no less than try.

RUTS! RUTS!! RUTS!!!

Chapter 5—Anti Rut Serum.

Sometimes a change in one or more officers is necessary. This is always accompanied by severe discomfort for a time, but the patient rallies and recovers rapidly and the end justifies the means.

The best known remedy is a thorough inoculation of, first the officers, then the members of the society with the Anti-Rut Serum called "P-E-P." It is not only a sure cure but is a preventive.

All officers do well to keep a supply on hand to administer when needed."

Query, Do you have plenty of P-E-P" in our society?

(to be continued)

Many comments are coming in on this series of RUTS. Be sure and use them as posters. The impossible can be done, although some of you don't believe it. Ask Carmel women, near Hanover, Indiana.

October was spent in Indiana, wonderful weather, glorious autumn leaves and sunshine; splendid roads and a royal welcome everywhere.

On one Wednesday I arrived at Madison, eight miles from Carmel. Nobody met me, strange. Soon had the pastor's wife on the telephone, then the President, what had happened? I had arrived a day too soon! Something had happened to the letter sent to inform them of change of dates. What was to be done? At first it seemed impossible to do anything. It was then twelve o'clock. But what do you think the men said: "Go ahead and have the meeting tonight." So they did. Telephones and automobiles and school children all were pressed into service.

We had a splendid meeting, everybody out, served ice cream and cake and gave a thank offering! I know the women baked the cake but I'm wondering yet how they got the ice cream, but I think a man drove the eight miles to Madison for it! For once Carmel women were out of a "Rut." Even the men helped!!!

These notes are written while visiting our mission stations in the south. Don't

Treasurer's Report For Months Of July, August and September, 1921.

It is desired that all money should be in the form of even dollar except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junoir Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Special	New World Movement	Contingent Fund	Womens' Asso Work			Temperance	Isaiah 41:6	Miscellaneous	TOTAL
												Orphans' Home	Home for Aged People	Columbia Hospital				
Albany			2.50															2.50
Allegheny	621.00	500.00	165.00	78.00	67.00		70.00	65.00	16.00	600.00					28.00	16.00		2226.00
Argyle	6.00					10.00												16.00
Arkansas Valley	33.61	121.00	9.00	13.00	9.00		7.00	7.00	9.00	86.00					6.00			300.61
Beaver Valley	93.00	2.00	57.00	2.00	261 50	10.00			77.00						1.00			503.50
Big Spring	45.00		15.00		5.00	1.50	5.00											71.50
Boston		200.00											25.00					225.00
Butler	93.00	322.00	92.00	24.00	62.00		8.00	8.00	25.00		15.00	137.00			18.00	5.00		809.00
Caledonia	4.00	247.00	9.00	9.00	9.00				19.00									297.00
Cedar Rapids	10.00	174.00	10.00	15.00						221.00								430.00
Chartiers	29.00	275.25	97.50	11.00	15.00	20.00	3.00		23.00	58.00					1.00	2.00		534.75
Chicago	67.00	200.00	68.00	15.00	32.00		12.00	8.00								2.00		404.00
College Springs		100.00																100.00
Colorado	29.00	99.00	26.00		10.00	1.00												165.00
Conemaugh		340.00	110.00						25.00									475.00
Delaware	51.00	39.00	38.00	10.00	5.00	4.00		10.00								1.00		158.00
Des Moines					10.00													10.00
Detroit	50.00		25.00															75.00
Garnett	10.00	32.00	11.00		6.00										5.00			64.00
Hudson	62.00	10.00		10.00		10.00		5.00										97.00
Idaho	15.00	14.00	10.00	5.00	7.00	1.00	5.00	4.00							2.00	5.00		68.00
Illinois Central	38.00	35.00	38.00	8.00	12.00		8.00									1.00		140.00
Indiana	9.00	307.00	6.00															322.00
Indiana Northern	20.00		25.00		10.00	3.00										6.45		64.45
Kansas City	12.00	31.00	17.00	16.00	22.00		1.00	6.00							1.00			106.00
Keokuk		64.00	30.00		2.00	2.00			2.00									100.00
Kiskiminetas	75.00	65.00	63.00		35.00			25.00				50.00						313.00
Los Angeles	133.00		46.00	13.00	57.00	21.00	4.00	20.00								3.00		297.00
Mansfield	47.00	85.00	46.00	21.00	18.00	4.00		1.00		123.00	2.00	1.00	1.00	1.00	1.00	1.00		352.00
Mercer	66.00	175.00	25.00	10.00		17.00												293.00
Monmouth	3.00	120.00		5.00	5.00													133.00
Monongahela	333.76	1815.00	200.00	50.00	140 00		35.00		74.00		10.00							2657.76
Muskingum	20.00	260.00	6.00	10.00	10 00		2.00	2.00			21.60	1.00			4.00	1.00		337.60
Ohio First	57.00	150.00	50.00	1.00	3.00		12.00	3.00		150.00	3.20							429.20
Oklahoma	17.00		17.00	10.00	17.00		2.00	2.00							2.00			67.00
Omaha	65.00		28.00	12.00	12 00		1.00	12.00		150.00					1.00			281.00
Oregon	26.00	223.50	6.00	12.00	17.00	3.00	1.00	1.00			2.50				7.00	2.00		301.00
Pawnee	10.00	65.00	10.00	9.00	5.00													99.00
Philadelphia	118.00	200.00	11.00	5.00		4.00			30.00									368.00
Puget Sound	78.00	70.00	38.00	13.00	12.00					5.00				5.00				221.00
Rock Island	63.00		35.00		300.			7.00	18.00	300.00								426.00
San Francisco	31.00	62.00	24.00	5.00	14.00			1.00	6.00		2.00					2.00		147.00
Sidney	66.00	88.00	15.00		1.00				12.00	152.00								334.00
Spokane						7.28												7.28
Steubenville	135.00	185.00	30.00	25.00	64.00		25.00	25.00	37.00		2.95			10.00		1.00		539.95

Tennessee	107.00																	107.00
Texas	2.00	50.75	2.00				1.00											55.75
Uncompahgre		20.00		6.00														26.00
Vermont												4.95						4.95
Westmoreland	25.00	91.00	32.00	55.00	19.00		42.00	51.00	17.00			4.00				4.00	2.00	1.00	343.00
Conemaugh Y. P. C. U.			340.00															340.00
Beatty Family		150.00																150.00
Margaret A. Bell		24.00																24.00
McFarland Family		250.00																250.00
Norris Square S. S.		200.00																200.00
North Bend Cong.		175.00																175.00
Rochester N. Y. Cong &S.S.		150.00																150.00
Sparta Cong.		200.00																200.00
1st Toledo Cong.										200.00								200.00
Traer Cong.		300.00																300.00
2nd Washington, Ia Cong.										150.00								150.00
Mr. and Mrs. Crawford	100.00																	100.00
Annuities																	300.00	300.00
Parsonage Repayments							9397.97											9397.97
Investment Income																	7415.91	7415.91
New World										37672.26								37672.26
Legacies																	600.00	600.00
A Friend	200.00																	200.00
Interest											154.43							154.43
Refunds	602.86		50.00													22.00	269.10	943.96
Individuals, Societies, etc	248.50	5.00	17.00	12.75	214.00					26.00								523.25
TOTALS	$3926.73	$8291.50	$1952.00	$ 490.75	$1190.50	$ 118.75	$9641.97	$ 263.00	$ 390.00	$39893.26	$ 222.63	$ 189.00	$ 26.00	$ 16.00	$ 81.00	$ 72.45	$ 8586.01	$ 75351.58

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

STUDY FOR THE MONTH.

JANUARY

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 1.—The Story The Records Tell.

Chapter 1, The Day of Small Things.

Scripture, John 4: 31-38.

Answer to Roll Call, A Bible Promise.

Topics for Discussion.

1. Beginnings.

2. Our Pioneers.

3. The Choice of Fields.

Pageant "The Arrival in Cairo"

Questions

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Theme: "The Church in sacrificial outreach to a needy world is most divine when most practical in its service."

Chapter 1. Prov. 29: 18.

The Church a Service Agency for the People.

1. Why a school survey? Why a church survey?

2. What has the religious survey taught? Spiritual illiteracy etc.

3. Chief obstacles to effective service.

"Knowledge is power."

EVERYLAND just had to come back. There is no magazine for boys and girls to take its place. We promise that it will be a good magazine and are depending upon all the Boards to send out word and upon all the boys and girls to get up clubs. There will be a corner for the very little children, but we aim to reach the boys and girls from ten to fifteen. They are reading, but what ideas are they getting of the people of other countries?

forget to include Freedmen's in your Budget. I fear some of you omit it? You surely will be sorry if you do. You ought to double it. They are worthy.

A PERPLEXING QUESTION.

Should the treasurer's books be audited? This question has come from both local and presbyterial sources. So I wrote to our General Treasurer, Mrs. J. B. Hill for a reply. It needs no comment.

In my opinion, treasures either society or presbyterial should have their accounts periodically audited. For the good of the work the members should have implicit confidence in the treasurer and the annual report of an auditing committee to the effect that her accounts are correct, strengthen their confidence, and make them more willing to entrust their mission funds to her care.

The auditing committee usually consists of two or three members appointed by the president. An annual audit of her accounts is also a protection for the treasurer herself.

MRS. J. B. HILL.

Personally I believe it would be a good plan to have the Treasurer's books of a Presbyterial audited by a paid auditor. Each year we are handling larger sums of money and our methods should be strictly business .

QUIET HOUR FOR DECEMBER MEETING.

The leader or president will provide each woman with a pencil and paper. On the top of each paper write, "Let us search and try our ways." Lam. 3: 40. Judges, 5: 16.

Read each question slowly and have each one write her answer. Be sure there is no talking. Make it a real "Quiet Hour." "There were searchings of heart." Judges, 5: 16.

1. How many of the regular meetings did you attend the past year?

2. Why were you not at the others?

3. What have you done to add to the interest of the monthly meetings? The continued interest depends on the efforts of the members.

4. Have you endeavored persistently to secure one new member?

5. Have you grown in knowledge the past year? Do you know more of India, Egypt, Sudan, Abyssinia, of the work in the home land?

6. Are you better acquainted with God's Word?

7. Do you subscribe for the Missionary Magazine?

8. Do you read them?

9. Do you forget what you read or tell it to your friends and so impress it on your memory?

10. Have you secured one new subscriber?

11. Have you contributed regularly? As much as possible or as little?

12. In what have you denied yourself that you might have more to give to Him who for your sake became poor?

13. There have been three hundred and sixty five days in the past year on how many of these have you remembered to pray for His Kingdom?

14. Have you asked the Lord during the year what work He has for you to do?

15. What are you going to do this coming year in the line of working, giving, praying?

"407"

and

The New World Movement

The New World Movement

CONGRESS OF MISSIONS

February 8-12, 1922

PITTSBURGH, PA.

PRE-FOREIGN MISSION CONFERENCE, N

THREE days previous to the regular Missionary Conference, there are as respective fields after a home furlough) for the purpose of an informa Secretary of Our Foreign Board, with Mrs. H. C. Campbell, Foreign Evangelical life in the foreign fields. All the detail of Christian service social, are features most helpful to every one, and calls forth the greatest appr missionaries also many who are now returning to their fields after a furlough of new elected missionaries. They are going under the care of the Foreign ar zine and this (January) issue have shown most of this picture.

In front are Rev. D. R. Gordon, D. D. and Mrs. Gordon, just home on fu who sailed for India to begin her forty-ninth year of service. Next to her i Jameson who has given eighteen consecutive years to India. A friendly our hearts hope and praise for the future of the United Presbyterian Churc

(Miss Margaret Smith came too late for the picture. She enters her fiftieth

EW WILMINGTON, PA., AUGUST 3-6, 1921.

embled all foreign Missionaries, (Newly elected and those returning to their conference. A program, under the care of Rev. W. B. Anderson, D. D. Secretary of our Women's Board comprehends every phase of domestic and s presented for discussion. The fellowship in prayer and praise as well as the eciation of all in attendance. The group here shown includes newly elected n the home land. We particularly desire our readers to notice the large group d Women's Boards. The September issue of the Women's Missionary Maga-

rlough. At the third, reading from the right is Miss Rose McCullough Miss Ella M. Gordon in her 29th year in India Missions. At the end Miss Flora equaintance with any of these and hosts of others in our mission fields gives h in its missionary undertakings.

year as a Missionary.)

THINE O LORD IS

The Greatness
The Power
The Glory
The Victory
The Majesty

For all that is in the heaven and in the earth is thine.
Thine is the Kingdom, O Lord!

First Chronicles 29:11